

New Zealand's 'Poofers' Put out Rightwing Fire

Nov. 30-Dec. 6, 1986

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# GayCommunityNews

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## North Americans Glimpse Gay Life in Nicaragua







# GayCommunityNews

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Nov. 30-Dec. 6, 1986

## Gay's the Word Throws Gauntlet to Customs

By Marcos Bisticas-Cocoves

LONDON — Bristish Customs has its hands on imported gay books again. This time, however, it hasn't confiscated the titles. Gay's the Word (GTW), England's only gay and lesbian bookstore, has submitted them to Customs for approval. The bookstore hopes to test the criteria used by the agency to ban imported books.

This is but the latest battle in a protracted war between GTW and the government. Her Majesty's Customs and Excise conducted a series of raids, code-named "Operation Tiger," on the bookstore and the homes of some of its nine directors in April of 1984. Customs officers seized over 800 volumes, most of which had been shipped from Giovanni's Room, a Philadelphia bookstore.

The directors were charged with importing "indecent or obscene" materials, an offense under the 1876 Customs and Consolidation Act. The Act prohibits the import of materials "the ordinary man in the street" would find "in poor taste." Among the materials deemed "in poor taste" were *The Joy of Gay Sex*, *The Joy of Lesbian Sex*, *Querelle*, *Straight Heart's Delight*, and *The Front Runner*.

GTW was to stand trial on October 6 of this year. But on June 27, Her Majesty's Customs unexpectedly announced it had dropped all charges against the book shop and its directors.

The announcement came after a ruling by the European Court that had more to do with free trade than free speech or free love. The Court, which is the judicial wing of the European Economic Council (EEC), ruled that Britain could not bar the import of inflatable sex dolls from Germany under the 1876 law.

In particular, the Court ruled that the law violated free trade

### DIRTY BOOKS

By Marcos Bisticas-Cocoves

PHILADELPHIA — One of the 19 titles returned by Her Majesty's Customs and Excise to Philadelphia's Giovanni's Room was *Men Loving Men*. The book, which contains a photo-essay of men fucking men, was deemed "obscene" and "in bad taste" by Customs.

The copies returned were "well thumbed through" and "grimy with the oil off people's fingers," according to Ed Hermance, co-owner of Giovanni's Room. He did not say if they were grimy with anything else.

Also of interest: neither *The Joy of Gay Sex* nor *The Joy of Lesbian Sex*, two books explicitly named in the original obscenity charges against Gay's the Word (GTW), were returned to Philadelphia. Both are now available in the United Kingdom, and are selling quite well, according to Paud Hegarty of GTW.

Hermance said that Customs may consider *Men Loving Men* obscene because it contains photographs, while the *Joy* books merely contain more "tasteful" paintings.

One title that was returned, however, is *Show Me*. During the time the book spent under confiscation, it was censored in the United States under the kiddie porn laws. Since the book can no longer be imported or sold in the U.S., Hermance is saving it for archival purposes.

— filed from Boston

agreements between EEC countries. The United Kingdom (UK) and Germany are both EEC members.

The Court also ruled the UK could not set one standard for materials produced within its borders and another for imported materials. Some of the books originally seized by Customs have since been reprinted and distributed in England.

The ruling prompted Customs to drop the case against GTW. It further complicated an already arcane law, and made it likely the government would lose its case against the bookstore.

However, Customs has not ended its screening of gay and lesbian books under the 1876 Act. Most of the titles originally confiscated in Operation Tiger were sent on to GTW, but 19 men's titles were sent back to Giovanni's Room in Philadelphia.

Customs informed GTW that it would henceforth review potentially obscene materials for import into the UK on a book-by-book basis. GTW would be held responsible for informing Customs about materials that it thinks Customs might find questionable.

## U.S.-backed Xtian Zealots Rejected in New Zealand

By Stephanie Poggi

WELLINGTON, New Zealand — Anti-gay Christian conser-

### News Commentary

vatives here are gearing up for a repeal campaign against the recently-enacted Homosexual Law

Reform Bill. They pledge that members of Parliament who voted in July to decriminalize gay male sex will be ousted at the next elections, and that law reform will be overturned and decency thus resurrected across the land.

But for all the bluster, New Zealand's right-wing fundamentalists are running out of steam — even as the New Right in the U.S. appears to be gaining momentum. The 16-month defensive crusade against law reform, backed with the expertise and financial resources of U.S. rightwingers, apparently backfired. Not only did the numbers of New Zealanders who support decriminalization of homosexuality increase by the end of the campaign, but the Right lost their bid to build an equivalent of the U.S. Moral Majority and, perhaps, whatever credibility they had had.

Lesbians and gay men attribute their success to a massive consciousness-raising campaign, to coalition work, and to effectively playing up the perception that the U.S. was interfering in New Zealand's domestic affairs. Blatant and massive fraud in anti-reform petition-gathering by Salvation Army "God-squads" helped, too.

Law reform activists do see a backlash of sorts in the aftermath of passage of the bill, including a September arson attack against the Lesbian/Gay Rights Resource Center in Wellington. Bashing of lesbians and gay men was also on the rise throughout the duration of the campaign.

Generally, however, lesbians and gay men believe homophobia has diminished and that passage of law reform is viewed by New

the UK. Although the bill passed its first reading, it is not expected to make further progress in this session of Parliament.

According to the London *Gay Times*, another MP, Frank Dobson, will ask for full details of the cost incurred during the case against the bookstore. He will further ask whether any Customs officers will be disciplined for the incident.

Finally, the union that represents the Customs workers is asking that obscenity laws be changed. Customs workers complain the laws are now unworkable and they do not know how to proceed given the chaos.

Those fighting to get gay and lesbian books into Great Britain are in need of help. People can send checks or money orders, made out to Gay's the Word Defense Fund, to Defend Gay's the Word Campaign, 66 Marchmont Street, London WC1 England.

People in the United States can also complain to the British Ambassador about the continued exclusion of lesbian and gay materials from this country. Write to the British Embassy-Chancery, 3100 Massachusetts Avenue NW, Washington, DC, 20008.

— filed from Boston

### Pressure from fundamentalists

## Computer Network Axes Lesbian/Gay 'Club'

By Nancy De Luca

MODEM CITY, Computerland — A computer network which provided, among other services, a way for gay men and lesbians to meet and talk has apparently fallen victim to Christian homophobia.

Quantum Link, a national computer network, provides a variety of clubs and services for subscribers with Commodore microcomputers. Subscribers can get news and weather updates, communicate with other members, join any of the 30 or more clubs, copy public-domain software, or get tips on programming and computer graphics for a fee of \$9.95 a month. Users connect their computers to the main system via a modem. A modem is a device which hooks a telephone to a computer.

As of last spring, there was an "Alternative Lifestyles" club for gay, lesbian and bisexual subscribers. The club was officially sanctioned by Quantum Link, listed in the monthly calendar sent to all subscribers, and had a host who coordinated club activities in exchange for free computer time.

The club provided a variety of services. Included was an "Alternative Lifestyles Room" (Quantum Link vetoed the use of "Gay Bar") where interested subscribers could converse in groups, a forum on Sunday afternoons during which topics such as AIDS, interracial relationships, coming out as a teenager, and the relationship between gay people and the church were discussed, a bulletin board for posting messages, and a file which contained information on health-related issues. There was also a separate forum to discuss issues of importance to lesbians using the network.

The Alternative Lifestyles Room, which operated from 9 p.m. to midnight nightly, had a facilitator, called a "bartender," who greeted patrons as they signed onto the system, and kept the conversation going. Most nights had a particular theme, such as teen's night, women's night, etc. The system also permitted users to send personal messages to each other and to conduct private conversations.

The only problem experienced by club members was harassment by other subscribers and difficulties with gay "bashers" illegally accessing the system and blocking all communication in the Alternative Lifestyles Room. Quantum Link was generally responsive in cancelling subscriptions of abusive members and attempting to eliminate illegal use of the system.

Last summer, members of four clubs on the Quantum link network experienced a cutback in services. The Alternative Lifestyles club, and clubs for Christians, members of the military, and the police, were no longer listed in the monthly newsletters. The groups were also moved from the listings under "clubs" to the "news" section of the computerized directory. Included in the new listing was a disclaimer, which stated that the views expressed by these groups did not represent those of Quantum Link.

According to gay "bartenders" Will Escobar and Paul Langley, a

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# News Notes

## quotes of the week

"Only the minimum of tolerance that civility demands has prevented a return to burning at the stake."

— *Fuori (Out)*, an organization of Italian lesbians and gay men, responding to the Vatican's recent condemnation of homosexuality (See GCN, Vol. 14, No. 18) According to *La Semana*, a Spanish-language newspaper of Dorchester, Mass., *Fuori* also stated that the new document does not "change one single comma" of the Church's doctrine against homosexuality.

"Am I alone in hoping the day might come when we once again have a Ladies' Champion who lusts after men, not women, and wears frilly undies and Chanel No. 5 instead of Y-fronts and aftershave?"

— John Junor, of the Sunday Express, commenting on tennis player Martina Navratilova, as reported in *OutRage*, of Australia.

## church opposes abortion for pregnant women with aids (and for all the other pregnant women, too)

MIAMI — According to *La Semana*, a Spanish-language newspaper in Dorchester, Mass., the Catholic Church has charged local authorities want to abort the children of "mothers" with AIDS.

Florida health officials began last January to examine pregnant women for possible exposure to the HIV virus believed to cause AIDS. The officials said they counselled women who had apparently been exposed about their "options," and did not pressure them to get abortions.

But Thoman Horkan, spokesperson for the Florida Conference of Bishops, claimed the health officials were biased toward abortions for the women because they did not want to bear the "burden" of possibly handicapped children who might become wards of the state. "Handicapped persons merit our help, before and after birth," declared Horkan.

— John Kyper

## comunidad homosexual argentina

BUENOS AIRES — Comunidad Homosexual Argentina (CHA), a coalition of lesbian and gay groups in the country, recently issued the first edition of its monthly magazine, *Vamos a Andar*. The magazine consists of international news, cultural articles, and political opinion.

According to the *International Lesbian and Gay Information Bulletin*, CHA was founded in 1984 and consists of a number of groups, including Alternativa Socialista por la Liberacion Sexual, Pluralista, Contacto, Espiritualidad, and a women's group. Their primary goal for this year is to abolish a law that enables the police to detain any person for 24 hours "for identification" purposes. The law is frequently used to intimidate and harass gay men and lesbians.

CHA is also part of the nationwide movement for human rights, demanding the liberation of political prisoners, and state action against those guilty of crimes during the "dirty war" in Argentina.

To subscribe to *Vamos a Andar* or to correspond with CHA, which is requesting a bibliography on AIDS, write to: C.C. 45-Suc 37 (1437), Buenos Aires, Argentina. Do not mention the name of the group on correspondence.

— Stephanie Poggi

## if we would choose

NEW YORK — If people in the U.S. could choose the sex of their children, boys would come out ahead among those willing to choose. However, according to the recent poll by the Media-General Associated Press, most people resist choosing the sex of their children.

When asked if respondents would take the opportunity to choose the sex of their children if it were possible, 72 percent said they would not.

The poll found that among those willing to choose, 27 percent of respondents would choose a boy, 16 percent a girl and 57 percent had no preference or were undecided.

Approximately 30 percent of men and 25 percent of the women preferred boys. Only 12 percent of the men would choose to have a girl, compared with 20 percent of the women.

Twenty-eight percent of those who preferred boys said their choice was based on understanding boys better and liking them better. Fifteen percent said boys are easier to bring up. The same rationale was cited by 18 percent of those who wanted girls.

Among those who preferred girls, 31 percent said they liked girls better.

— Stephanie Poggi

## healthamerica 'redlined' all of san francisco

SAN FRANCISCO — National Gay Rights Advocates (NGRA) have filed a \$500,000 consumer fraud complaint against HealthAmerica. The health maintenance organization is charged with rejecting all San Francisco applicants in an effort to avoid AIDS-related medical expenses.

Ben Schatz, director of the AIDS civil rights project at NGRA, stated, "HealthAmerica's crude policy of redlining is not only illegal and unethical — it is medically absurd. AIDS is neither a 'gay disease' nor a 'San Francisco disease' — it is a *national problem* which affects men, women, and children of all races and sexual orientations."

The gay advocates are seeking the maximum penalty allowed by law, and demand that HealthAmerica admit the rejected San Francisco applicants and re-imburse them for any costs their initial rejection has caused them to incur. If HealthAmerica does not comply, NGRA will demand revocation of the company's license.

— Sharon Haase

## gay city founder close to deal

RHYOLITE, NV — Stonewall Park, a proposed gay city, is close to becoming a reality, pending only a downpayment and signing of contracts. Both are expected to happen in the near future. Once a mining town, Rhyolite is now a ghost town located 120 miles north of Las Vegas, with only four residents. The new city's founder and spokesperson, Fred Schoonmaker, is asking for help with grassroots fundraising for the first round of building, and is seeking residents who have experience with city planning and construction. Stonewall Park will be governed by five elected councilpersons, operating under a city charter. According to the *Bohemian Bugle* of Las Vegas, Schoonmaker believes that "Stonewall Park at Rhyolite will give those who wish to live a completely open and self-expressive lifestyle, the environment to do so without complications."

— Sharon Haase

## pravda aids cartoon ruffles u.s.

MOSCOW — A recent cartoon in the Soviet newspaper *Pravda* revives the Soviet charge that the virus believed to cause AIDS was developed by the Pentagon as part of a chemical warfare campaign. According to *the weekly news*, of Miami, the cartoon depicts a scientist handing over a large vial marked "AIDS virus" to a military figure who pays for it in dollars.

U.S. ambassador Arthur A. Hartman responded to the cartoon by calling it "perfectly dreadful." He also said the Soviets may be "undermining the credibility of this [Communist] Party with its own scientists."

— Stephanie Poggi

## and then there's attempted murder by licking

INDIANAPOLIS, IN — A man who said he had AIDS and allegedly tried to lick a policeman here will not be charged with attempted murder, according to this city's gay paper, *The Works*.

John W. Heidler instead faces a misdemeanor count of battery on a police officer on the licking charges.

Patrolman Stephen P. Staletovich said Heidler told him he had AIDS and "then lunged toward me and attempted to lick me with his tongue." Staletovich arrested Heidler on charges of attempted murder, but Deputy prosecutor Marc E. Lundy refused to allow the charge because it would be difficult to prove Heidler actually intended to kill the police officer.

"We don't even know if the man's got the disease," Lundy said. "There's no evidence that he's got it, and there's no evidence that it can be transmitted that way."

— Stephanie Poggi

## jesus loves you . . . as long as you're monogamous

NEW BRITAIN, CT — Conservatives and lesbian/gay advocates of this state's largest Protestant denomination have reached a compromise on a resolution outlining what kind of sexual practices are acceptable.

According to *Another Voice*, delegates to the Connecticut Conference of the United Church of Christ voted October 18 to accept a resolution saying Jesus "encourages monogamous relationships and considers sexual promiscuity to be sinful."

The wording was considered a compromise between a Greenwich congregation that sought to pass a resolution condemning bisexuality as "by definition promiscuous" and the church's Coalition for Lesbian and Gay Concerns.

The United Church of Christ in Connecticut has 111,000 members in 275 churches.

— Stephanie Poggi

## pink youthquake

OSLO, Norway — "Pink Youthquake," the Third International Gay Youth Congress, drew 100 participants from 18 countries. Funded by the European Youth Foundation and Youth Office of the City of Oslo, the August congress resolved to establish an international lesbian/gay youth organization.

Among statements agreed upon by the congress were:

- "We demand that education authorities in all countries start giving education on *all* aspects of life, including the various forms of sexuality. As young Gays and Lesbians we think we have a legitimate right to have role models . . . [W]e need to see Gays and Lesbians positively represented not only in sex education, but also in literature, etc. . . . We also stress the importance of encouraging gay and lesbian teachers to be open about their sexuality.

- "We . . . firmly believe that all people have a right to choose to bring up children, regardless of their sex, sexuality or lifestyles. We call upon every nation's government to abolish all laws discriminating against people who choose not to conform to traditional ways of forming families, including laws relating to child custody, adoption and artificial insemination. We also believe that the legal term 'marriage' excludes other relationships and should be removed from judicial rulings. . . .

- "We call upon all religious communities to stop discrimination against gays and lesbians. Religious feelings and beliefs are not necessarily incompatible with a gay/lesbian consciousness. We demand that the gay and lesbian movement accept this fact. The gay and lesbian movement should recognize religious gays and lesbians who in a progressive way fight on gay and lesbian issues within churches or other religious communities.

- "Organized religion is by nature oppressive because it makes moral decisions which people should be free to make for themselves."

— Stephanie Poggi



Photos from Emma

West German feminists outraged at the lack of monuments to women — and too impatient to wait for them to be carved, have dressed male statues in drag to end the shortage. According to *Emma*, a feminist magazine published in Stuttgart, protesters drape the figures with the slogan "Denk-Mal an Frau," meaning both "Monument to Women" and "Think (Remember) about women."



# Mental Hospital Claims Lesbian is Homicidal

By Kim Westheimer

MEDFIELD, MA — Gena Spero, a Latina lesbian who has been committed to Medfield State Hospital, is on "homicidal, suicidal, and escape precautions" despite claims by Spero and her lawyers that she is not prone to any of these actions. Due to the precautions, she is under twenty-four hour surveillance, primarily by a male guard, while at the hospital.

Spero has been placed in Medfield State Hospital following four years in the Massachusetts Correctional Institute in Framingham where she was held without trial. (See *GCN*, Vol. 14, No. 13) Spero was arrested for allegedly killing her lover, Gina Sindoni, and has been declared incompetent to stand trial four times. Use of psychotropic [mind-altering] drugs have played a large role in the competency hearings. Stephen Collela, one of Spero's lawyers, has insisted that Spero not be on drugs if she is to stand trial. Collela argues this is necessary so the jury can see her as she was at the time of Sindoni's death. Spero, who has consistently said she does not want to take such drugs, claims she is currently being forced to do so.

Spero charges that homophobia has played a large role in her treatment at Medfield State, particularly in her classification as homicidal. In a recent letter to *GCN*, Spero claimed she was put on homicidal precautions because she gave several lesbian publications to another lesbian at the hospital. They were *Outrageous Women*, a lesbian S/M magazine; *Lesbian Inciter*, a lesbian political publication, and a lesbian book of poetry. Spero said an incident involving another patient who punched her also led to the homicidal classifications.

Spero and one of her lawyers, Charles Barron, attended a meeting with a Medfield State staff person who outlined the reasons for the homicidal precautions. Barron declined to elaborate on the specifics of that meeting. He said he was informed that Spero was placed on homicidal alert "based on an incident with another per-

son. They claimed another inmate was frightened by Gena." "I think there's no foundation for any of [the classifications]," Barron said.

The suicide alert, said Barron, was based on Spero's "alleged attempt" at suicide on the day of her last competency hearing, October



Gena Spero

15. At that time, Spero "collapsed" and was taken to a hospital for blood tests. The lab results of the test were conflicting, with one test indicating a Tylenol overdose and another indicating no presence of drugs. Spero denies taking any drugs and accuses Medfield State of doing "anything to make this unwelcomed lesbian look so bad."

Both Barron and Spero said they could not imagine why hospital officials would think she was likely to escape, as she has made no such attempts.

Medfield State Hospital officials have not returned *GCN*'s calls.

Barron is critical of Medfield State's general handling of Spero. "Gena is willing to admit she has problems," said Barron. "She's looking for help." But prior to the week of November 17, Spero was getting no psychotherapy at Medfield, according to Barron. "She was just getting evaluated," he said. Barron said he is uncomfortable with the fact that drug therapy was attempted before psychotherapy.

Spero sought help from Barron in negotiating a treatment plan with a hospital employee. Through this process, said Barron, a contract was signed by Spero and the employee which stated that Spero would take a specific psychotropic drug as long as she did not have to take stronger drugs such as Thorazine.

A few days after this contract was signed, Barron said he was asked to meet with Judith Joseph, the administrator of Medfield State. According to Barron, Joseph presented a treatment plan for Spero which would have authorized the administration of up to 1,200 milligrams of Thorazine. Barron claimed that despite his insistence that Spero be consulted about the plan, Joseph said, "We're not asking Gena to negotiate. We don't negotiate contracts here. We come up with treatment plans."

According to Spero, she is currently taking 50 mg of "Mobane." Spero said she is unaware of the intended purpose of the drug and asserts that she had "no choice" in its administration because they "wanted to give me Thorazine." Spero said that 20 mg of "Mobane" makes her feel silly while a dosage of 50 mg makes her feel anxious and paranoid.

Spero also complained that the one drug she *needs* is being withheld from her. The drug, Tegrol, controls a condition of temporal epilepsy, said Spero. She asserts that Tegrol is being withheld from her so that her doctor can see what she's like on the other psychotropic drug. "I feel like I'm a guinea pig or something," said Spero.

Under Massachusetts General Law, a person who is committed to

a Department of Mental Health facility can refuse medication unless a judge rules that he or she is incompetent to do so. Although

Spero has been ruled to be incompetent to undergo a trial, she has *not* been ruled incompetent to make choices about medication.

## Mass. Caucus v. Sodomy Law

By Kim Westheimer

BOSTON — The Mass. Lesbian and Gay Political Caucus may attempt to repeal the state's sodomy laws in 1987. The Caucus, which has been attempting to pass a lesbian and gay rights bill for the last decade, has recently broadened its focus. Among other lobbying efforts, it successfully worked for this year's passage of an HIV confidentiality bill in the state legislature.

At a November 19 meeting, which included Caucus members and individuals from other Boston area lesbian and gay organizations, the Caucus discussed methods of attacking the state sodomy law. Ideas included targeting the court system, the attorney general's office and the legislature. Ac-

cording to Caucus Co-chair Arline Isaacson, participants were particularly interested in passage of a "privacy statute." Such a statute could overrule the sodomy laws by defining areas of activity in which the state could not get involved, such as non-commercial, consensual acts between adults.

In addition, the Caucus will continue to prioritize the civil rights bill. Future AIDS-related legislation may also be considered as well as "foster care-related" legislation.

The next Caucus will be December 10 at 7 p.m. in the Northeastern University Snell Building, Room 222. For more information call (617) 262-1565.

## Making Space for Boston Gay Men and Lesbians

By Kim Westheimer

BOSTON — Plans are underway for creation of the Boston Center for Lesbians and Gay Men Inc. Organizers expect to finalize bylaws by January 1987. Meanwhile, they are looking for space to rent and have agreed upon a statement of purpose.

"There's an incredible need for space in our community," said Ann Maguire, Mayor Raymond Flynn's liaison to the lesbian and gay community. "Spaces [currently used by lesbian and gay organizations] can be changed or taken away or not kept up. Groups are always looking for places to meet at a reasonable price." Maguire organized the first community center meetings in early spring of this year. Currently, approximately a dozen people are involved in the organizing.

While the center would definitely serve a need for organizations needing meeting space, it would also provide a service to individuals, according to Jeff Pike. Pike, who is the secretary of the Beantown Softball League and a Boston Gay Games coordinator, got involved with the community center planning "as an individual," rather than as a representative of any organization.

"People who may not want to join a specific organization need a place to go," said Pike, who envisions the center having a library full of lesbian and gay books and being a place where people could go if they are feeling lonely or to find out "what's going on in the community."

In addition, said Pike, the center could sponsor social events featuring lesbian or gay artists, poets and performers. "It would be a chance for people to get their feet wet," said Pike.

Organizations that have expressed interest in becoming anchor tenants in the center include the Gay Men's Chorus; the Boston Lesbian and Gay Political Alliance; Dignity, a lesbian and gay Catholic organization; the Freedom Trail Band; and Legacy, Boston's organization for lesbian and gay elders.

In addition to anchor tenants

who would rent space at the center on a regular basis, organizations who wish to schedule occasional functions would have access to the space.

The group's stated purpose is "to be a unifier for organizations and individuals in greater Boston's lesbian and gay community," and to "assist in the provision of health, education, religious, social, cultural and recreational services to the community." "In

order to best serve the needs of the lesbian and gay community [the center] intends at all times to encourage participation in its programs from all racial, ethnic, and religious groups and from all economic and age levels."

For more information about the community center call Ann Maguire at (617) 725-3485. The next general meeting will be held on December 16 at 7 p.m. in City Hall, Room 801.

## Foster Policy Public Hearings

By Kim Westheimer

BOSTON — Public hearings on proposed changes in the state's foster care policy will be held on December 3 and 4 in Springfield and Boston. The Gay and Lesbian Defense Committee (GLDC) has not yet decided what role it will take in those proceedings.

The hearings will address a broad range of proposals regarding foster care, including a proposal by a subcommittee of the foster care commission which addresses the issue of lesbian and gay foster parents. (See *GCN*, Vol. 14, No. 18)

The proposed policy states, "In placing foster children, the Commonwealth must consider a number of factors, including age, sex, sexual preference, marital status, economic status, employment status, or education of the potential foster parent. None of these factors should be an overriding determinant in a person's eligibility to become a foster parent..." The subcommittee also recommended that decisions about placements be made by "the staff who are closest to the case and best able to assess the individual placement needs of the child."

The proposed policy differs greatly from current placement

policy which makes it very difficult for a lesbian, gay, or unmarried person to become a foster parent.

GLDC has fought the state's foster care policy since its inception in May of 1985. For more information about GLDC's plans for the hearings, call (617) 522-4368.

The December 3 hearing will be held in Boston at the McCormack Building, 1 Ashburton Place on the 21st floor from 3 p.m. to 7 p.m. The December 4 hearing will be held in Springfield at Springfield Technical Community College, 1 Armory Square, Building 20, rooms 505 and 507 from 3 p.m. to 7 p.m.

People wishing to testify at the hearings may register at the door to deliver oral testimony or submit written testimony. Oral testimony must be limited to three or five minutes depending on the number of people wishing to testify.

The foster care commission will reconvene on December 17 to evaluate its proposal and submit a final draft to Governor Michael Dukakis and Human Services Secretary Philip Johnston.

## New Zealand

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broad range of New Zealand society. As Fran Wilde, the Member of Parliament (MP) who sponsored the bill, told *Pink Triangle* of New Zealand, people felt that the reform bill had become critical "for the long-term fundamentalist regime [the Right] want[s] to impose on New Zealand." Wilde added, "If the bill fails, the bigots will go on the rampage throughout New Zealand."

It did seem for a time that the bigots might get their chance. New Zealanders already campaigning against abortion, sex education in the schools, organized labor and for stronger defense measures were bolstered by major figures in the U.S. New Right. They helped coordinate a splashy high-profile campaign that relied in large part on the homophobic scare tactics of Paul Cameron. According to Alison J. Laurie, of the Gay Task Force of New Zealand, the U.S. honchos included Louis Sheldon, who is head of the Christians for Reagan, founder of the California Coalition for Traditional Values and affiliated with the Religious Round Table (a pro-"defense" lobby). Another key advisor for the CCC was John Swan, an advertising executive for the Archdiocese of New York, who also represents the anti-abortion National Right-to-Life, and who helped defeat the Houston lesbian/gay rights ordinance last year.

A branch of the notoriously anti-gay/lesbian Salvation Army

was active in circulating a petition to defeat the bill. They claimed 850,000 signatures out of a total New Zealand population of three million.

But in response to the right-wing onslaught, which included full-page newspaper ads warning rampant AIDS, a coalition of feminists, trade unions and students joined lesbians and gay men working for law reform. "The issue engaged more people than anything else in the past two or three years," said Logan. In addition to progressive activists who handed out massive quantities of literature, the National Council of Churches came out in favor of the bill. They noted that the Moral Majority types appeared to be seeking control of school boards and local governing bodies. A large group of doctors came forward as well, arguing that continued criminalization would prevent effective distribution of information about the spread of AIDS. All of New Zealand's major newspapers supported law reform. However, Wilde told *Pink Triangle* that while liberal support was evident, liberals did not take a particularly active role in the campaign.

While public support for law reform remained high throughout the campaign, Logan believes the anti-gay campaigners did themselves in for good when they held a "horrendous" rally late last year. Oddly, it seemed to be the

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# Community Voices

To our darling subscribers:

You may have noticed your mailing labels have looked funny over the last few weeks. Specifically, the number of issues left on your subscription may have been fluctuating erratically.

Well, fear not. Your trusty computer committee is working hard to debug our new subscription program. We seem to have everything under control now, but if your "number left" keeps changing, please bear with us.

## any help in texas?

Dear GCN:

Texas prisoners have a bad habit of not sticking together and fighting for their rightful rights. They are all too busy watching TV or killing each other to fight the system. Since I'm locked down in isolation, I spend all my time in the law books and reading if it might help me get out. These convicts cry about getting messed over but they don't want to do shit about it.

Oh, and they took my typewriter (as you can see). I hope I can still get my letter printed. I'm going to write the ACLU address you gave me. But do you know of any gay organizations around Houston or Dallas, or gay newspapers. If so please send me the address so I can get in touch.

Well, I guess I better close since I've done asked too much already (except it sure would be nice to have a penpal!).

Thank you,  
Charles Ray Stevens  
30617I Ramsey II  
Rt 4 Box 1200  
Rosharon, TX 77583

## don't want to be his 'boy/punk/kid'

Dear GCN:

My problem is that I don't know if I'm GAY or not. I have this guy who CARES for me *alot*, and I like him, but I don't want to be his boy/punk/kid etc. I know he wants me to be. I've let him have sex with me, but now I want him to stop. I know I've opened up his feelings by letting him have sex with me and I don't want to hurt him for I know how he feels about me. He's doing a lot of time.

It was hurting me to continue, so I had myself locked up [isolation]. At times it felt good having him care about me, and then not so good because everybody thinks I'm his boy/punk/kid etc...

I got too much pride in myself to be anybody's boy/punk/kid etc... I don't want to be labeled. I want these guys to accept me as being me, and not for being gay or his boy ...

Am I gay? Should I worry about what others think about me & him? Or continue being his friend? He's the only friend I have within these walls.

If you have had the experiences I'm going through, please write me.

Thank you,  
Jay Detamore  
185-719  
Box 45699  
Lucasville, OH 45699

## GCN Job Opening

GCN is seeking a *CIRCULATION MANAGER/STAFF WRITER*. Begin 1/87-3/87. Research and write news stories of interest to national readership. Coordinate weekly mailing of paper by volunteers, process subs and renewals. Requires writing skills and ability to work with deadlines, interpersonal, organizational and record-keeping skill. Knowledge of data entry and/or computers helpful.

Position requires familiarity with gay and lesbian community; commitment to gay and lesbian liberation, feminism, anti-racism, and collective decision-making; and awareness of class issues.

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Send resumes to GCN Circ/Writer Search, 167 Tremont Street, Boston, MA 02111.

Lesbians and gay men of color are particularly encouraged to apply.

## barnes & noble censorship

Dear GCN:

I'm writing to you to ask your help to fight the growing wave of censorship and homophobia that is flooding the country.

The methods of the Rigid Right are both subtle and insidious. Among the tactics of "the moral majority" are moves designed to prevent, through intimidation, booksellers, wholesale and retail, from carrying gay-oriented books.

A case in point involves the current Barnes & Noble catalog. In the past, Barnes & Noble, one of the country's largest book-dealers, has carried a wide selection of good gay literature, but this material has been omitted from recent catalogs. The reason? Complaints from the far right against "books for queers."

We need to counteract this campaign against gay literature with a letter-writing blitz of our own. So I'm asking you to write to Barnes & Noble about the lack of gay material in their catalog. Tell the company you hope these books are still available because you prefer to buy through the catalog. Don't forget to let the company know that if you can't get gay books through their catalog, you will have to go elsewhere to do *all* your bookbuying. This positive tactic will work: the bottom line for any company is always dollars and cents. When faced with the prospect of losing sales, Barnes & Noble will have to respond by again featuring gay books in their catalogs.

For many of us, buying gay books through mail order is the only way we have to receive this important material. The freedom to read publications that touch our lives is one of our basic American rights, and we cannot allow these rights to be trampled by our enemies.

By writing Barnes & Noble, you can help insure that we will continue to have access to gay literature. Send your letter to:

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or "Mail Order Dept.")  
126 Fifth Ave.  
New York, NY 10011

Thank you for your help; thank you for caring.  
Very truly yours,  
T.R. Witomski  
Toms River, NJ.

## children of gay or lesbian parents

Dear GCN:

Several months ago I participated in a five-person panel of lesbians and gay men that spoke with a high school sociology class. One young woman asked us our feelings about parenting. She worried that children raised by gay or lesbian parents would face unduly harsh treatment from the outside world. By the time children have reached elementary school, they have become aware of the widespread animosity and prejudice lesbians and gay men encounter. Is it fair then, she asked, to send one's children out into that openly hostile world with the knowledge that their parents are the ones people are talking about? Would it be better, the student wondered, for gay men and lesbians not to parent, or to conceal their identity as gay or lesbian, to spare the children the burden of guilt by association?

I responded by pointing out that there are lots of reasons why children's parents might be subject to ridicule. A differently-abled parent, or one of another racial background, or even a parent employed non-traditionally, might also prompt rude comments or misconceptions which could embarrass the children. Are we then to limit parenthood to those deemed socially acceptable/desirable according to prevailing societal norms?

Recently, I heard the same concern voiced by a lesbian mother who wondered if her children carry the onus of her lifestyle on their backs. Surely their peers did not always display the same acceptance and positive attitudes found in her home. Would it be better to shield the children from taunts and torn loyalties by denying her own identity?

Though I did not respond, several thoughts came to mind. First, any denial of self, either through active deception or passive omission of truth, may impart the message that the parent considers her or himself wrong, and that there would be cause of shame if others "knew." If children sense that their parents maintain self-respect in the face of cultural devaluation, then the children receive the message that pride in oneself does not depend on the acceptance of others. Self-respect comes from within.

Secondly, while having a lesbian or gay parent may prove initially difficult for children, it can provide the opportunity to make decisions about loyalty and judgment that other children miss.

My younger sister has had to figure out whether her assessment of my worth and character would take shape from her own perceptions of me as her sister, or from the negative picture society paints of me as a lesbian. She has had to separate out that which genuinely offends her own sensibilities from that which society tells her she should deem offensive.

Because I am a lesbian and her sister, she has had to grapple with the cognitive dissonance inherent in respecting someone society labels "wrong." In order to resolve that dissonance, she has had to fully examine the negative image of lesbians the culture presents. If she perceives me positively and the society perceives me negatively, then either her perceptions or society's must be wrong.

Other children may automatically digest the mass media depiction of lesbians and gay men, as well as many other "minorities," because they have neither the incentive to question culturally imposed norms, nor experiential data with which to challenge them. Having a gay parent or sibling may foster children's own autonomous moral development instead of merely reinforcing a socially determined set of values.

Few people of my age willingly articulate a different value system, but the courage to do so reflects the individualism, personal freedom, and independent thinking so often espoused in American ideals.

Frequently, the most useful lessons come painfully, and we must remember that instilling a strong sense of self and self-respect in our children is not an easy task, but it remains an essential one.  
Leaf Seligman  
Durham, NH

## GayCommunityNews

cover photos: Paloma ©  
cover design: Ina Cohen

Gay *Community News* is produced by a collective dedicated to providing coverage of events and news in the interest of gay and lesbian liberation. The collective consists of a paid staff of eleven, a general membership of volunteers, and a board of directors elected by the membership.

Opinions reflected in "editorials" represent the views of the paid staff collective. Signed letters and columns represent the views and opinions of the authors only. We encourage all readers to send us comments, criticism, and information, and to volunteer and become members.

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# Speaking Out

## Gay Health and Well Being

By David P. Steward

This article on Gay Men's health, to the casual reader, may seem not to be about health at all, unless one accepts the word "health" in its fullest meaning — to encompass physical, emotional, and spiritual health.

Psychologist Abraham Maslow spoke of the highest level of functioning as "self actualization." Erik Erikson, correspondingly, lists the highest stage of development the creation of one's own reality, becoming, in a sense, "co-creators" with the Divine. A common thread runs through these theories, that we are NOT passive victims, subject to Divine (or human) whims. We are as helpless as we believe we are. This is a very important statement in the "Age of LaRouche."

To most enlightened health practitioners, health is no longer seen as freedom from illness and from symptoms, but rather, signifies optimum functioning in ALL spheres of one's life. Freud spoke of life consisting of three parts: love, work, and play. How rarely we bring together all these parts of our lives. We seem to be either working all the time, or "in love with love," and at other times unable to stop playing. The key to good life, and to good health, seems to be BALANCE, which often goes the way of many good intentions.

Much of the beauty written about, photographed, and talked about in the gay male community is from "the outside in." It is regrettable that little attention is given to beauty "from the inside out." I hope that my process of maturing as a human being, while unlikely to stop me from seeing exterior beauty, will bring me to see the inner beauty that is immortal.

It seems tautological to say that without survival there is no health. It is our survival as much as our health that is being threatened on several fronts right now. Recently, the Supreme Court has said that the Constitutional right to privacy does not extend to us. The Justice Department has decreed that those "suspected of having AIDS" (whatever that means) can be fired without recourse. William F. Buckley, Jr. says that people with AIDS should be tattooed. In addition, a liar, racist, and homophobe has been confirmed as Chief

Justice of the Supreme Court.

In the face of all this, much of the gay male community is unconcerned. They state, as did Jews in early Nazi Germany, "there are too many of us, they can't kill us all." (Six million people, including at least 250,000 homosexuals were killed by the Nazis). To say that such a Holocaust cannot happen here is very naive, indeed. Justice Mosk of the California Supreme Court stated recently that if the Bill of Rights were put to a public vote, it would be soundly defeated.

I used to be amazed at stories of the victims of the Holocaust, passively taking a bar of soap and walking into the showers, knowing that they were not showers, but gas chambers. I see much of this kind of passivity in our community, I'm sad to report.

"I'm not political." Will gay men say this while they are being herded into concentration camps, as the LaRouche Initiative proposes?

"I'm not political." Will gay men say this when we are sent to prison for sexual activity in our own bedrooms, with another consenting adult male?

"I'm not political." Will this be heard while candidates for public office are being asked to swear allegiance to the Bible (as interpreted by the fundamentalists), rather than to the Constitution?

"I'm not political." Will gay male health workers say this, when the LaRouche followers scheme to take away their jobs as health workers?

It was not long ago, that, in Santa Clara County, so-called Christians were sporting bumper stickers that said, "Kill A Queer For Christ," and a local leader of the Moral Majority said that he agreed with the injunction in Leviticus that he (mis)interpreted to require the death of all homosexuals.

For gay people, there has always been a thin line between therapy and politics. The thin line is even thinner in the world of AIDS and LaRouche. I have long seen much DEPRESSION as lack of EXPRESSION. And the treatment for this OPPRESSION that often presents itself in gay men may be "street or organizing therapy," as well as "couch therapy." "Organize, don't agonize," Saul Alinsky used to say.

It was Dr. Howard Brown, a health department director in New York, who said that "walking down the middle of the street with my lover, Thomas, at the Christopher Street Gay Parade, was worth more than ten years of therapy for me."

Don't minimize the value of fighting back to feel better emotionally and physically. I see our community as strong, talented, versatile, and valuable. Paradoxically, it is our oppressors who are once again offering us the platform to teach the world who we are. In Greek, the word for "crisis" is the same word for "opportunity." Let us not fail to see the opportunity in this time of trial and crisis.

*David P. Steward is a licensed clinical social worker in private practice. He was the only openly gay public official in Santa Clara County (California) for some five years, and is currently a member of the Board of Directors of the National Lesbian/Gay Task Force.*

## Community Voices

### honey, if you've ever been down

Dear GCN:

It began in the summer of 1983, when I was first transferred to the Indiana State Reformatory. There I was repeatedly stripped on a lock-up unit in front of many male inmates and several staff members who felt that it was a joke of some kind to see a transsexual being harassed and made fun of. It was not however a joy at all for me. It brought me many unhappy nights and many harassments by other inmates. It seemed that the ones that seen me knew my body better than I did. And I was the one that knew of those secret marks and curves that they could not have known except by the forceable stripping of my person in their midst.

So I got together with someone in the legal department and we worked out our plan of attack, the attack that later on down the road led me to a victory over the Department of Corrections.

First I had an article done on me by the Indianapolis *Star*, which was heavy on the family side of my life; but the first step was to show and prove, mind you, that I was indeed a transsexual, or to be more correct, a pre-op transsexual. I was already a 34A with evidence of femaleness to the fullest except the complete surgery.

The article did little to no good as it only brought my plight to the attention of those that had never seen a transsexual. So next came the questions that the other inmates got from their visitors: 'do they really have someone like that here!' etc. etc.

One would think that by being in a place like this where you are told like a child what you can and cannot do, that the major concern would be on getting the hell out of here and back to the things that you constantly hear them brag about. Instead, they are more concerned about where they can get a joint from, or how they can beat someone out of some few packs of smokes, and trying to find a boy to have sex with. And, dear God, do not for whatever you do, take away the basketball, or you will have a major riot, but it's ok to serve dog food at chow. That's about the only place you won't get any fighting, except to get more. It's a shame that this is all they can manage to think about. I have been knocked because I have put up a fight to get things right for myself and the other transsexual inmates that may come in behind me. Oh sure, they have said I'll never make it and the state will never give me my medication, but baby they were wrong because I have taken them all the way to the appeals court and now they are ready to play let's-make-a-deal. And it's on me to name the deal. If you have some guts and stand up for what you believe in, you too can get the things you want (sometimes) and not end up in prison again or sitting there looking like a fool and trying to be something that the system is making you out of and not what you want to be.

I hope that my stand as a person and a transsexual will give some encouragement to other gays and transsexuals in prison and out to realize that there is more to life than finding a man that can screw good and 'looks' good, because honey, if you've been down and realize what these places do to people, making them be about nothing, it's you that have to make it for yourself. I learned the hard way.

They will play with you again and again until you are your for real self and say 'enough!'

Sincerely,  
Vanessa D. Meriwether  
(Transsexuals In Prison)  
PO Box 41 — 24493  
Michigan City, IN 46360

### the independent catholic church

Dear GCN:

In the October issue of Dignity/Boston's newsletter, President John Currier raises some interesting questions about Dignity's place within the Roman Catholic Church, and its future there. His primary concern seems to be what will happen to the weekly mass if The Church, on a "witch-hunt," decided to restrict Dignity's activity. This is a concern I've always had, but, unlike President Currier, I do not believe that the question cannot be answered right now; nor am I so hopeful that it will not need to be answered in the future.

Mention is made of two situations which are a key to what Dignity is, and to what it probably should become. President Currier asks the question: "what will happen to other Dignity chapters that have good relations with local bishops." Examine that situation. Most chapters which have "good relations" with local bishops (some of whom have even celebrated mass for them) have those relations because they are saying to the local bishop that they (Dignity) buy the official teaching of the Roman Catholic Church regarding sexuality. Simple as that; the local bishop could not, would not, come near "good relations" unless the official teaching were at least given lip service. We all know what that official teaching is: all sexual activity outside of heterosexual marriage is morally wrong. Does Dignity really believe that?

President Currier states that Dignity/Boston is a community "on the outside of the institutional church." Why then is Archdiocesan approval so important? If the Roman Catholic Archdiocese were to forbid its priests to celebrate mass, where would Dignity be? Why is it so important to maintain such strong ties with an authority which denies the value of your existence, based on an outdated, illogical sexual morality?

I offer this solution: following the logic of being "a community in exile," do as the early Church did, become independent of the scribes and Pharisees, those who "neglected the weightier matter of the Law, justice mercy good faith!" The Independent Catholic Church exists! It meets the needs of Catholics alienated from the institutional Church's attempt to control minds and bodies. Invite independent priests — subtly active in the Church already — to continue the sacramental ministry which Dignity may not be able to if it continues on a course of futile attempts to obtain "official approval."

In the spirit of Matthew 9:38-40, the independent bishops and priests continue to make the Word known in places where it may never be spoken but for their efforts. There are, of course, many to whom the independent movement is not an answer; we must follow our consciences. For those in Dignity and the larger gay and lesbian community who feel that it is for them, you are invited to join with this valid, Catholic, independent part of the Church. It is open to all men and women who desire to practice the evolving Catholic faith, full of its traditions, yet ever so young and discovering itself through the guidance of the Spirit.

Paul Diederich  
Boston, MA

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# Lesbian Media Artists Weigh Their Choices

By Susie Day

"TV Programs are the ads for the ads, and the product is the audience."

— Cheryl Chisholm, Media Coordinator, National Black Women's Health Project  
"Viewpoints: A Conference on Women, Culture & Public Media" brought together hundreds of women like — and unlike — Cheryl Chisholm to share their work as media artists, critics, and political activists. Held November 7 and 8 at Hunter College in New York City, the conference assembled a formidable array of "viewpoints" on women and culture, most of which were based on a deep commonly felt ambivalence toward public media.

women's literature; Margaret Randall, documentor of the lives of Cuban and Nicaraguan women, and heroine of her own current legal battle against deportation from the U.S.; Yvonne Rainer, choreographer and filmmaker, whose recent film, *The Man Who Envied Women*, has received international acclaim; Jewell Gomez, lesbian activist, literary critic, and poet; and Michele Matelart, French researcher on Latin American culture and communication. Screenings of films and videos by participants and a photography exhibit counterbalanced the formal discussions.

If Viewpoints is any indication, there is a resilient, rapidly matur-

Trinh Minh-ha suggested in a workshop, to "let differences replace conflicts." And yet, within these differences, a troubling ambivalence remained, particularly for lesbians.

"Welcome to the Lesbian Panel. I need say no more," began moderator Sooze Walters on the second day of the conference, as she opened the workshop called "Lesbian Fictions." The generous laughter that followed relieved a bit of the frustration most lesbians seemed to feel at having their woman-identified-ness largely ignored by women the day before. In fact, lesbians were pervasive at the conference.

It was comforting — and a little

Perhaps one reason for our discrete, asexual presence lay in the fact that most of the lesbians at Viewpoints did not present explicitly "lesbian" or "gay" work. Although Michelle Parkerson talked about *Storme*, her film-in-progress documenting the Black mistress/master-of-ceremonies at America's first integrated female impersonation show; and Lynette Molmar presented her slide show depicting "Blatant Lesbians on Madison Avenue"; and flyers were available describing *Two in Twenty*, a lesbian soap opera forthcoming in Boston, lesbianism as a general issue appeared to have dropped out of sight. This conspicuous absence of lesbians, in an arena where we were literally everywhere, seemed to indicate an increasing confusion about how important our sexual identity is to the media at large.

Lesbian filmmakers, video artists and critics have felt an ineluctable pull between the validity promised by Western Culture and the greater freedom of expression promised by the Counter Culture. Neither promise has ever been substantially fulfilled, yet the choice of whether to work with an eye toward making a difference in the mainstream or toward communities on the margin grows more complicated daily. We would often rather not look at the ambivalence that lies between how we

live our lives and what we say we want. Tired of fighting, eager to get on with our work as artists and critics, we are apt to accept a certain degree of invisibility as lesbians.

But this invisibility, announced panelist Jewell Gomez, is a "luxury we can't afford." Gomez labelled this phenomenon "The Claude Raines Syndrome." ("You didn't know Claude Raines was a lesbian, did you?" she quipped.) Like lesbians, she said, Raines character, the Invisible Man, had to swathe himself in bandages, then put on "normal" clothes before he could be seen by the world. "If calling your work 'lesbian' makes people uncomfortable," she declared, "that makes it even more important to do so."

Yet claiming an identity may not always be simple. What about work that is openly lesbian, but challenges no one to rethink any aspect of sexuality? Following Gomez on the panel, Mandy Merck spoke of the control exerted by the mainstream when lesbians do become visible. Merck, editor of *Screen* magazine, emphasized the need to look at images of gays and lesbians as they exist now in popular culture. She noted that films like *Lianna* and *Desert Hearts* are used mainly to revitalize the failing genre of the heterosexual "movie romance."

Continued on page 12

*What do our lives as lesbians and gays, as people of color, as poor people, as older people, have to do with those young, rich, white heterosexuals beamed at us every day?*

Billed as a "forum for artistic, practical and theoretical exchanges," the conference was arranged around two plenary sessions and eight panel workshops, with such titles as "Cracking the Media Mystique" and "Sexual Economics." Panelists included Mary Helen Washington, editor of numerous anthologies of Black

ing network of women with cameras and typewriters out there; a network that has begun to handle opposing opinions on sex, work and politics as sophisticated contradictions to be respected and explored. To do away with the competitive, divisive ways we've been taught to deal with one another means, as composer/filmmaker

eerie — at ten o'clock on Sunday morning to see one-third of Saturday's panelists, who only yesterday had been discussing jump-cuts and federal funding, file expectantly into the Lesbian Room and say lesbian things. If we had been ignored by the rest of the conference, we had also ignored one another.

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# These clone-like creatures had invaded the world he once ruled 'Fifties Collides with 'Eighties

By M.A. Define

He sat in the newly renovated bar and the late afternoon sunlight crept through the slotted windows and cast a glow to his thinning silver hair. He had not aged well. He knew that and he knew that the patrons glanced surreptitiously at him as they straggled in from work or shopping to show off their nautilus bodies and phony suntans. He made a point of sipping his pink lady ostentatiously, allowing his finger to hover even higher in the air than was its natural inclination.

He felt their condescension but he was way past caring, having long ago dismissed the masses. Now, in the winter of his life, he found himself more inclined to loneliness. But he realized that it couldn't be helped, that he had always prided himself on being a step apart, on marching to a different drummer. If this was as close as he could find to civilized society then it would have to do.

He could not acclimate himself to a straight drinking bar and although the new breed of gay macho scared him almost to the extent that their heterosexual frontrunners had in the early days, he found himself inevitably drawn to this shadowy vestige of the olden days. No, he had no use for this new, liberated world and still he had been accustomed to a certain ritual for so long that he could not, at this late date, break the habit of his autumn afternoon cocktail.

A strong assertive type asked him for a match and as he lighted the cigarette the flame evoked memories of days gone by, days when Lauren Bacall was merely a reflection of womanhood and he the epitome of grace. He was not offended by the abruptness with which he was now dismissed. He knew well that these pale imitations were only mirror images of the clone-like creatures who had invaded the world he once ruled, the world he, along with others, had made safe for them.

How gay he had been in the '40s and '50s, how he had striven to achieve the right combination of allurements and guts and how well he had succeeded. How he had been adored for his class act in the days when one took pride in class and concern with acts. He was the toast of the town, the finishing touch to the ensemble and he remembered with gratitude the inbred sense of flair and elan he had inherited from his mother.

Let them stare at him now, let these whitewashed versions of the newly liberated view him as an anachronism of the past. He was that and proud of it too, proud of the decorum with which he had led his life and conducted his affairs. Reflected through their eyes he was a balding, heavy set odd little man, a cast off from the '50s he'd heard one of them say, but he would not respond, would in no way acknowledge their lack of respect for his accomplishments.

He had learned long ago to deal with the hostilities of a brutish world and the few pearls among the swine had been enough to last through the decades, through the delicious years of youth, the rebellion of middle age and now, through the last finale and final curtain call. When he was back at home, back in the apartment he shared with Bette and Catherine, he would go to the faithful mirror, the one that had once belonged to Gypsy Rose Lee; he would go and ask as he always did and the mirror would answer that, yes, there was still a touch of the old flair left, still traces of the pretty youth visible. Ah, he must remember the kitty litter tonight. One must never neglect to be considerate of a lady's needs. And Bette and Catherine were true ladies. It was

the yuppies in this bar who were mere alleycats. With that vicious little truth tucked into his pocket, he stood and walked proudly out of the bar, away from the unsophisticated pretense of the present and toward the glamorous memories of the past.

He was oblivious to the swarms of homeward-bound traffic except for one nice looking young man on whom he bestowed a smile and who (and this he would keep in his fantasy box) smiled back. "Ladies, I'm home," he sang out

and they adoringly licked his hands as he rushed to the mirror and reassured himself that the young man had indeed been smiling at him. That's why he was so surprised to notice the tears streaming down his cheeks.

*How gay he had been in the '40s and '50s, how he had striven for the right combination of allurements and guts.*

## Dynasty Drag



Debbie Rich

Even without Alexis Carrington to urge them on, 2,000 people, most of whom were gay men, painted their nails, coiffed their hair or otherwise kicked up their heels at the third annual Dynasty Ball to benefit Boston's AIDS Action Committee (AAC) on November 22.

In comparison to AAC's other major fundraising events — the ARTcetera auction, the From All Walks of Life walk-a-thon, and the Boston Against AIDS rock/pop concert at the Metro — the Dynasty Ball is the one most "geared to the gay community," according to Harry Collings, an AAC fundraiser.

"The guys in drag were wonderful," noted one of the evening's revellers, Debbie Rich. Over 100 volunteers streamed streamers, tended bar and lent their time to make the party a success.

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# North Americans Give Glimpses of Gay and Les

## 'Don't Blame the Sandinistas for Centuries of Ignorance'

By Gerry Scoppettuolo

North American lesbians and gay men have provided incredible support for the current intense efforts of the Nicaraguan people to preserve their right of self-determination under the Sandinista leadership. Historically, we have been at the center of movements for progressive social change, and this is true both in Nicaragua as well as here in the U.S.

The presence of so many of us in the Solidarity movement and the Pledge of Resistance, the special gay brigades to Nicaragua last year, the many stories in *GCN* and other lesbian and gay publications, the work of the gay male affinity group, United Fruit Company, etc., testify to our concern and the special role our movement has taken on. (The particular contributions of lesbians would be a special story in itself.)

Although North American lesbians and gays have provided great support to the Nicaraguans, our involvement has not always meant that many of us understand what gay Nicaraguans feel or what they want. Understanding gay life in any country often depends on who is looking, and who knows the customs, the language and the culture. There are those in our movement who have leveled charges of homophobia at Latin socialist nations like Cuba, and occasionally at Nicaragua, which has a mixed socialist/capitalist economy. Films like *Improper Conduct* and books like Allen Hunter's *Gays Under the Cuban Revolution* argue that Cuba and, by extension, all revolutionary societies are literally concentration camps for gay people.

These analyses provide a distorted picture of the actual situation in countries like Cuba. They totally leave off the hook neo-fascist regimes like Paraguay and Chile. They fail to speak to sources of oppressive attitudes inherited from the past, such as the influence of the Roman Catholic Church. Equally missing is the admittance of the cultural bias of an anglo North American gay liberation movement casting its often middle-class values on another culture.

In the process of our close involvement with the Nicaraguan people's struggle, I hope we have learned something about the struggle against oppression in another culture — information that can help us in our own struggle for liberation. Much of my understanding comes from a rather remarkable person, whose desire to gain North American lesbian/gay support for a humanitarian aid project in Nicaragua prompts this story.

Maxine Shaw is a 41-year old lesbian grandmother from Boston. For over a year she has been living in the Nicaraguan province of Leon and teaching in the Nicaraguan Ministry of Education. A bilingual educator, Maxine teaches basic skills to children in a school near the El Carmen farm. In February, 1985, she and I were part of the Fanny Lou Hamer Brigade, which went to Nicaragua to pick cotton on that same farm. At Maxine's urging, we established within our brigade the Harvey Milk Squad to reflect the large number (25 percent) of queers in the group.

Maxine returned to Nicaragua in July of 1985 to teach fulltime in Leon, giving up her tenured position in the Boston school system. She now teaches 36 children ages six to seventeen for ten hours a day in the same schoolhouse in which our brigade slept during the cotton season. In addition to her solidarity work, Maxine was very interested in finding the gay community in Nicaragua.

Working with the Nicaraguan people for over a year, she began to learn about the life of lesbians and gay men in Nicaragua in the context of the total society there. She has had occasion to get to know Nicaraguan lesbians and gay men, including Sandinistas, and to



witness the role of the Sandinista government, as well as that of the religious right and the Catholic Church. And she has seen first hand the effects the U.S.-sponsored contra war is having on Nicaraguan lesbians and gay men.

The biggest change for gay people in Nicaragua is that the state is no longer their enemy. There is no state law against homosexuality in Nicaragua, and recently Interior Minister Tomas Borge promised gay Boston City Councilor David Scondras and others that there will be none. But such stands by the government do not instantly change the social conditions faced by lesbians and gay men, conditions left over from decades of U.S. control and Somoza's tyranny and the continuing repressive role of the war, the Catholic Church, and social tradition.

During our time on the cotton brigade at El Carmen, we had befriended a Sandinista military recruiter, Francesco, who was motorcycling through the countryside to attract people into the military to combat the contras. When we first asked him about gay people in Nicaragua, before we came out to him, he was reluctant to discuss it with us. We gave him copies of *GCN* (the issue with "Dykes and Fags in Nicaragua" on the cover), as well as Spanish translation anti-KKK flyers produced by Gay and Lesbian Activists (GALA) of Western Massachusetts. He was intrigued. The next day he returned to the farm, and after the day's harvest, he revealed to us that his brother, whom he described as a bisexual, had been killed by Somoza's National Guard during the Sandinista insurrection.

When Maxine returned to Nicaragua, she spent her weekends in the city of Leon and taught at El Carmen during the week. Of course, Maxine did not feel comfortable coming out as a grammar school teacher in a foreign country and culture. The local compesinos explained her apparent disinterest in men in a manner perfectly understandable in a profoundly Catholic country: she was dubbed "La Virgen Maria" (the Virgin Mary). She also hesitated to come out to the Nicaraguan family that served as her weekend hosts in Leon. At that time, she found that the right-wing paper *La Prensa*, the darling of the Reagan Administration, was encouraging great nervousness about AIDS with daily stories about Rock Hudson or rumors about U.S. soldiers, or possibly North American brigadistas,

spreading AIDS. When Maxine did eventually come out to her host family, their response had a familiar ring. "To be very honest," her host told Maxine, "if you had told me that when you first came here, I would have never let you in my house. But now you're family, so it's okay."

It soon became clear to Maxine, from further discussions with her host family, that there are a number of well-known people in Nicaragua who are generally known to be gay and who are widely respected — even by straight Nicaraguans. This phenomenon of being "openly closeted," is a refuge familiar to many North American politicians and entertainers.



Over time, Maxine found the lesbians and gay men she was looking for in Nicaragua. As Maxine recalls, "One day Mary [my friend from New Haven now living in Leon] was going to this dance place with a Nicaraguan family, and she asked me if I would go along. We walked into this place in Leon and we're sitting there and there's a whole tableful of dykes. And I look at her and she looks at me, and we just knew it. We had to make contact." It was obvious that it was primarily a straight bar and that women could dance together only on the fast songs (just as many "straight" North American women can be found dancing the fast ones at taverns in the early part of the evening). One of the local women told Maxine that there was a bar in Managua where women could dance slow dances together, a bar called "Los Millones." Maxine also learned from these women how the housing shortage, which has grown as a result of the contra war, has made it difficult for lovers to find privacy to spend time with each other. The expectation that single people will live with their families is not only an economic necessity, but is also fostered by the Catholic Church and its notions of traditional roles.

The centuries-old Roman Catholic hierarchy in Nicaragua (the cathedral at Leon was built in 1565) reinforces these "traditional" values and also supports the contras who, with CIA funding, have killed over 3000 peasants in the past five years. This conservative influence, especially as enunciated by Cardinal Obando y Bravo, is acting as a brake on the socialist social agenda being advanced by the Sandinistas. Maxine observed this struggle as it recently took shape around the abortion issue. "The Frente would like to push the abortion issue right now because so many women are dying of illegal abortions. There have been stories in *Barricada* [the Sandinista newspaper] and on television testing the political waters. There are also discussions in the *cabildos* [town meetings] throughout the country where



Palomas ©



# bian Life in Nicaragua

the new constitution is being written. The religious right comes to these meetings and says they want written into the constitution the rights of the fetus. Anyone who wants to speak at these meetings can speak. The Catholic Church is pushing right to life."

Maxine has found a supportive gay community in Nicaragua. She and her friend Mary were recently invited to visit with some gay men in Leon. "We went over to their house for lunch. They have a house and a small gay community has evolved around them. After talking in circles for a long time, everybody came out to everybody. They are wonderful people. They are Sandinistas. Our host's previous lover served in the army. He was killed by the contras in 1983 near Honduras. He was in his twenties. As gay people, these people feel that the biggest oppression they face is the war. It oppresses because of the housing situation; it forces people to live with their families." These Nicaraguan men explained that the war makes it harder to bring up gay issues. They also pointed to the religious right as the biggest enemy of the revolution and one of the major obstacles to overcoming the oppression of gay people.

Despite the clear evidence that the Catholic Church and traditions of the past are the source of lingering socially oppressive attitudes, it is often the Sandinista government which finds it must answer charges of homophobia. Yet despite charges by some on the U.S. left that socialism is anti-democratic and anti-gay, there is no state law against homosexuality in Nicaragua. What is left is social stigma, an inheritance from the past intensified by a strong Roman Catholic tradition. In the U.S. Cardinals Law and O'Connor work intensely



against gay rights laws in Massachusetts and New York; Cardinal Obano y Bravo would do the same in Nicaragua.

Some gay men and lesbians feel they can, because of their solidarity work, properly evaluate the status of gay rights in Nicaragua, even though they have little knowledge of life as it is lived there. Can we judge how gay and lesbian Nicaraguans choose to carry on their struggle? A long-time gay activist, Armando Gaitan of *El Comité Latino de Lesbianas y Homosexuales de Boston* has been to Nicaragua and notes, "You know, a North American can't pick everything up they think they can. Many brigadistas would go to Nicaragua and say they wouldn't see gay people there. I found gay people in Nicaragua on the first day I was there. You have to know the language and culture."

Maxine Shaw has been learning about gay life under the Sandinistas, and she has been teaching campesino children how to read and write. Now she is part of the Nicaraguan gay community. She is one of the many North American lesbian and gay people who see something very incredibly wonderful and alive in what the Sandinistas are accomplishing. She believes, as many of us do, that if imperialism were to return to Nicaragua, life for all people there would suffer greatly in a terrible bloodbath. Also to die would be the now fervent hope that if socialist liberation can prevail in Nicaragua — for gay and straight alike — then there might be more gay North Americans willing to consider revolutionary socialist solutions — and not just in Central America.

A request from Maxine: The Ministry of Education in the sub-region of Leon has an urgent need for a vehicle so that young teachers in the province can receive supervision and training. (At least 30 of these teachers have been killed by the contras in recent years.) Donations are desperately needed. We are trying to raise \$10,000. Please send anything you can to: Muddy River Affinity Group c/o B. Schram, 195 Davis Ave., Brookline, MA 02146.



## 'The Revolution Became My Personal Liberation'

Managua, Nicaragua  
October 18, 1986

Dear GCN:

I am writing this letter from Managua, Nicaragua. I am spending seven weeks here, compiling material for a book on sexual politics in the New Nicaragua. As I talked to psychologists, artists, abortion rights advocates, gay men and lesbians, sex educators, and mothers of the martyrs, I have been uniformly impressed by the progress and hope in such a beleaguered society. This hope can be so easily squashed unless we, as U.S. citizens, speak out.

People here are friendly and open to U.S. citizens. I am constantly surprised by this, considering that it is our government that is intent on overthrowing their democratic society. The Nicaraguans didn't overthrow a U.S.-backed dynasty in order to be recaptured by the contras. They are prepared to fight to the death to retain their national sovereignty.

In spite of this war, changes are happening rapidly in the fields of women's rights and sexual liberation. While we are fighting to retain the rights that we have already won, feminism in Nicaragua is flourishing. Everyday the newspapers have articles about women's rights and dialogue freely occurs.

National Sandinista Television has a sex-education series under the auspices of the Sandinista Youth with the assistance of Auxiliadora Marengo, Nicaragua's top sexologist. They are covering family planning, lesbian and gay lifestyles, and abortion among the twelve programs, all with a progressive feminist perspective. Because of war shortages and the U.S. economic blockade, they can only afford six video cassettes. They must tape over old programs, thereby losing the first sex-education TV series in the history of Latin America.

I interviewed Milu Vargas who sits on the National Board of AMNLAE (the women's union). She is also head of the legal team for the National Assembly. She told me, "I am amazed that President Reagan continues to refer to us as a totalitarian dictatorship. I read of your Supreme Court's sodomy decision. Is this a democracy when the most basic individual right of its gay citizens, the right of privacy, can be treated in such a way?" On the other hand, Nicaragua has no laws or official repression of its gay citizens.

In the park where gay men hang out, I met a guy who had been stripped and tortured in front of his high school by Somoza's National Guard. Where one might expect small talk, instead he showed me his scars. The citizens of Nicaragua bear many such scars.

I have talked to gay men who are soldiers, shopkeepers, artists, dancers and waiters. I have talked to lesbians who are video artists, psychologists, chauffeurs and secretaries. The vast majority are one hundred percent behind the Sandinistas. Some are in high levels of political responsibility. All of them want this message sent to North American gays and feminists, "if you want to support your sisters and brothers in Nicaragua, then do everything you can to stop our murder at the hands of Reagan."

Gays and lesbians are starting to organize. They are joining the worldwide struggle against social and religious prejudice and social invisibility. As in all poor countries, economics exacerbates their problems. Due to poverty and housing shortages, most must live with their families. They lack our mobility. What they don't lack is consciousness. Their revolution here has opened the closet door. We must insure that the contra, the congress and the C.I.A. don't turn this closet door into a coffin lid.

One guy told me that he would go to student marches before the Triumph of the Revolution hoping that the National Guard bullets would hit him. He felt totally isolated. He then realized that "the market woman may not be a lesbian. The campesino may not be a homosexual. But we all had problems, no food to eat and no money for

clothing and shelter. For me, the Triumph became also my personal liberation. I came out and I am never going back."

As feminists, as lesbians, as gay men, we have to strengthen our peace efforts. Our struggle is global. As hard as we must struggle, we also need to assist those whose struggle is literally one of life and death. And we must remember that the forces that would like to strangle democracy in Nicaragua are the same forces that were behind the sodomy decision of the Supreme Court. We must not look back some day on the smoldering ruins of the new Nicaragua regretting our inaction. In the name of peace and autonomy for Nicaragua, and openly, in the name of feminism and gay liberation, please speak out and act now for freedom.

With love, from Nicaragua Libre,  
Tede Matthews

## 'Gays Here Will Organize Because They Have To'

Managua, Nicaragua  
October 27, 1986

Dear Loie:

...I can't believe I have just under two months left here [in Nicaragua]. I feel like I have just arrived. In response to some of your article suggestions: AIDS is often used as an excuse to torment gay men, but no one can come up with any actual cases in the country. Yes, there's a thriving male prostitution system here, but I haven't researched it yet. To my knowledge, homosexuality has not been mentioned in any of the constitutional proceedings. The closest thing to it is a letter *El Nuevo Diario* printed from a mother whose gay son fled to Mexico after being told 1985 was the year homosexuals would be killed to make soap. She pleads for constitutional protection... The constitutional situation... is exciting for feminists, by the way, since it makes the ERA look like Jim Crow laws.

...The whole situation is actually rather exciting. People are homophobic out of ignorance, it seems (well, that's true everywhere, but...). I haven't heard any major bible-thumping or blaming gays for the ills of the world (except AIDS [SIDA here] of course). I wish I knew more gay history but it seems to be an awful lot like the U.S. in the 1950s and '60s. Men are split into "men men" and gays. The former are butch, the latter fem. Butch men, even if they are 100 percent homosexual, are not considered gay. This isn't true for women.

...Unfortunately I haven't had a chance to talk to any lesbians about being gay. The women are much more closeted here than the men and I haven't been able to talk openly with any of them, even though they all know I'm gay. I'm not supposed to know about them.

...Things are going to explode here soon. Gays will organize because they have to. Eventually the revolution will get around to them — like it will to the disabled — because people won't allow themselves to be left out.

Take care. I'll send this [article] stuff out soon...  
Cyndi Norman

These essays are the first in a series of articles which consider the effects of the Sandinista revolution on the lives of lesbians and gay men in Nicaragua. Look for future articles in December and January.



## Dykes Pump Iron



Michelle Lazarow

Sweating, groaning and grinding their hips, women weight-lifted proudly and danced flirtatiously to benefit Bodyworks, a Boston area gym popular with lesbians. Eight women participated in the November 19 bench press competition, cheered on by 60 spectators at the 1270, one of Boston's lesbian and gay bars.

The contestants, most competing for the first time, were to lift 30 pounds under their body weight for as many repetitions as possible. Receiving trophies were Cindy "Britt" Taffel, benching 120 lbs. 21 times; Susan Tatelman, lifting 95 lbs. for 20 reps; and Ruth Slater, pictured above, raising 85 lbs. 18 times. Dancing followed the competition.

Bodyworks Gym, opened four years ago by Latina lesbian Margarita Ascencio, aims to serve women and men of all sizes, colors and athletic abilities. Bodyworks offers a unique combination of structured workouts and attentive coaching for competitive athletes, and a playful atmosphere for those who come simply to have fun, release stress and keep in shape. Originally a women's gym, Bodyworks offers specific co-ed hours, geared largely toward gay men. To register for an introductory workshop, call (617) 576-1493 or write 53 River Street, Cambridge, MA, 02139.

— Laurie Sherman

## New Zealand Ousts Rightwingers

*Continued from page 3*

"style" of the fundamentalists that really alienated New Zealanders and cemented the impression that the real battle was against, in Alison Laurie's words, "U.S. moral imperialism." Logan told GCN that the rally, held to present the signed petitions, "had flags and sashes. It was very Madison Avenue and alien to our easy-going ethos."

Up until that point, a little over half of New Zealanders said they supported law reform. The numbers began increasing after the rally, until they reached 64 percent in favor at the date of the July 9 Parliament vote. Despite the substantial public support, the actual vote by MPs was narrow — 49-44.

Exhilarated lesbian and gay activists say they can feel a difference in the public view of homosexuality. Logan said part of the new self-confidence comes from the way lesbians and gay men fought for reform. "Our tactic was not to apologize for being gay, not to hide. When the nasty gay bashings [happened], the television showed us practicing self-defense. We didn't like the strategy of sweetness and light." He added, "We waged a campaign to make our lives better — no one gave us anything."

Despite some tensions in certain cities, Logan also believes the campaign brought the lesbian and gay communities together. "There will always be areas and activities where lesbians and gay men will want to be separate, but there is a

much more cooperative spirit." He said that some disputes over organizing strategy had occurred in Auckland, which is "very commercial. There are more wealthy gay men [than in other cities], and there was a different, more respectable campaign than for example in Wellington. [In Auckland], there were more disputes between

lesbians and gay men. Lesbians were not as visible."

Lesbians and gay men are now turning their attention to enacting laws prohibiting discrimination based on sexual preference laws that had originally been included in the reform bill.

— filed from Boston

## Computer Network

*Continued from page 1*

vice-president of Quantum Link, Steve Case, explained the move by saying that the company was not in business to take stands on issues. Donna Atkinson, a Quantum Link employee who is in charge of the clubs on the network and had initiated the formation of the Alternative Lifestyles club, told Langley that Quantum Link was no longer promoting the controversial groups.

Rob Baker, who served as host for the Alternative Lifestyles club, received assurances from Case that the management of Quantum Link supported the club, but that there had been pressure from the marketing division to lessen the visibility of the group. Baker, who felt the club should be fully restored and listed in the directory with other clubs, subsequently resigned as host.

Inquiries concerning the source of the pressure to drop the Alternative Lifestyles club revealed a connection to a Christian-owned

computer equipment outlet in Illinois called Protecto. According to Baker and several bartenders for the network, Protecto has a large financial interest in Commodore Computers, which in turn has been promoting Quantum Link.

Langley explained that Commodore's perilous financial state resulted in strong connections among the three companies. Commodore and Quantum Link had an agreement which permitted only Commodore owners access to the Quantum Link network. Commodore promoted the network by including sample disks and subscriber information with all its products.

Protecto reportedly offered to pay off Commodore's debts and provide low-interest loans to them in exchange for the lowest wholesale price on Commodore equipment and free advertising in Commodore's magazine. Protecto also used the Quantum Link network to advertise its product line.

A worker at Protecto who did not identify himself admitted that Protecto is "a Christian organization started to raise funds for a church," and that they "had until recently boycotted Quantum Link due to the existence of an Alternative Lifestyles program which had open access. We [Protecto] frown upon that type of activity."

Executives at Quantum Link refused to comment on decisions concerning the Alternative Lifestyles club.

In late August of this year, Quantum Link posted a notice on the bulletin board stating that the Alternative Lifestyle club was being discontinued, along with its bulletin board. Paul A. Moscatt, Jr., employed by Quantum Link as a systems operator and computer graphics specialist, protested the action by sending an open message on the system. He said that if Quantum Link wanted to eliminate everything that is gay, they should know that he is gay as well. Moscatt was fired the next day, and his name was removed from the system's directory. He was told that he was fired for "rude behavior on the system."

After the gay and lesbian club was eliminated, the other "controversial" groups — for Christians, the military, and the police — were returned to the regular club listings and the newsletters. The alternative lifestyles room, which had been reduced to weekend nights only, has recently been extended to every night of the week.

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## Lesbian Media Artists Weigh Choices

Continued from page 6

That old cinematic formula of Boy finds/loses/gets Girl can gain new life in the marketplace as a lesbian romance, Merek suggested. Even if the Boy is really a Girl, the same, heterosexually-defined roles remain.

Boy/Girl differences, Merek pointed out, are either minimal or completely untrue in Jane Rule's *Desert of the Heart*, from which the film was adapted. Far from enhancing lesbian culture in the eyes of the general public, movies

lesbians and gays, as people of color, as poor people, as older people, have to do with those young, rich, white heterosexuals beamed at us every day? And what can we learn from our ambivalence?

"The bottom line," said Black

*...eager to get on with our work as artists and critics...*

For instance in *Desert Hearts*, the seductress appears as a tough, uneducated neo-cowgirl, with a sexual "Past." Her ladylike quarry, on the other hand, is a dainty blond, highly educated, from the civilized East, with no sexual history to speak of. These essential

like *Desert Hearts* ultimately serve the interests of the straight media. As someone said in the discussion following the panel, "Nobody can sell heterosexuality to heterosexuals like homosexuals can."

But gay or straight, we've all spent years bathing under the electronic rays of the mass media. One random L'Eggs commercial still has the power to reach deep, psychological recesses that have remained closed to persistent years of Life Itself. Is there any hope of changing the images we find dull or offensive? What do our lives as

independent filmmaker Ayoka Chenzira to a predominantly white audience, "is *who* is making the movies?"

That Viewpoints was able to generate such profound ambivalence might be the truest measure of its success. And, even if the product is the audience, some of us products may still have enough faculties left to keep asking questions. Who is making the movies? What movies do we want to make? And, finally, who is "we?"

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(Reprinted from Real Paper, "Best of Boston" Fall 1980)

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# CALENDAR

## November 29 to December 14

### 29 saturday

**Boston — Diane Ponzio Trio perform.** Somewhere Else, 295 Franklin St. 9 & 11PM. Info: 432-7730.

### 30 sunday

**Boston — Richard Vincent's erotic stained glass premiere series.** Fritz, Chandler St. at Berkeley. Through 12/13.

### december 1 monday

**Cambridge — Lesbian entrepreneurs' support group.** Daughters of Bilitis, Old Cambridge Baptist Church, 1151 Mass. Ave. 8PM. Info: 661-3633.

**Boston — Committee on Gay & Lesbian Issues of the National Ass'n of Social Workers.** Meets first Monday of each month, except holidays. Info: 542-4780.

**Cambridge — Battered women's support group.** Women's Center, 46 Pleasant St. 6:30-8PM. Info: 354-8807.

### 2 tuesday

**Cambridge — "Nutrition & Food Supplements,"** a D.O.B. forum. Old Cambridge Baptist Church, 1151 Mass. Ave. 8PM. Info: 661-3633.

**Boston — Volunteer orientation for AIDS Action Support Services Team.** AAC office, 661 Boylston St., 4th fl. 7:30PM.

### 3 wednesday

**Cambridge — Politics of Fat.** Women's Center, 46 Pleasant St. 7:30-9:30PM. Free. Meets every Wednesday. Info: 354-8807 or 321-8636.

**Medford — "In the Fourth Decade..."** conceived & directed by Lisa F. Hillyer. Tufts Arena Theater. 8PM. \$1-4. Info: 381-3740.

**Boston — Gay & Lesbian Artists at Mass. College of Art:** opening reception. Student Gallery, 621 Huntington Ave. 5-8PM. Info: 232-5189.



Safer Sex workshop, 6 saturday

### 4 thursday

**Cambridge — Central American women poets reading.** Central Sq. Public Library, 45 Pearl St. 7PM. Info: 492-8699.

**Boston — Club Cafe Christmas Auction.** Volunteers needed. Info: Steve Huber, 825-5711.

**Boston — Kenneth Anger on Evening Magazine,** WBZ-TV, Chan. 4. 7:30PM.

**Boston — GCN's production night.** All welcome. Proofreading: until 8PM. Paste-up: 8PM-on. 167 Tremont St., near Park & Boylston T-stops. GCN: 426-4469.

### 5 friday

**Brookline — Am Tikva Shabbat Service** and Oneg Shabbat. Workmen's Circle, 1762 Beacon St. 8PM. Info: 782-8894.

**Cambridge — "Bowers v. Hardwick: After the Sodomy Decision,"** a talk by Sue Hyde and Janice Irvine, plus slide show "an intelligent intercourse, a tongue-in-cheek look at sodomy." MIT Room 9-150, 105 Mass. Ave. 8PM. Info: 734-3196.

**Boston — GCN's volunteer night:** all welcome to help mail the paper to our subscribers. Refreshments, good times. Anytime after 6PM. 167 Tremont St., near Park & Boylston T-stops. GCN: 426-4469.

**Amherst — Coffeehouse** sponsored by UMass Program for Gay, Lesbian & Bisexual Concerns. Blue Wall, Campus Center. 8PM. Info: (413) 545-4824.

**Boston — Urania, a lesbian/bi-sexual women's s/m support group.** Meets first Friday of every month. Info: P.O. Box 23, Somerville, MA, 02143, or 395-4849.

**Boston — Buy a Brick** for Casa Myrna, the battered women's shelter which burned down last year. Info: Casa Myrna, 262-0812.

**Boston — Girth & Mirth pre-Christmas/Hanukkah social.** Hill House, 74 Joy St. 8-10PM. For big/fat men and their admirers. Info: 566-6530 or 757-5432.

**Cambridge — Mother Country,** a play by Susan Eisenberg, performed to benefit YWCA programs serving low-income women and their families. YWCA, 7 Temple St. 8PM. \$6. Info: 491-6050.

**Cambridge — ASL storytelling** with Bonnie Nover and Patti Wilson. First Church, 11 Garden St., Harvard Square. 8PM. Benefit for a counselling program for sexually abused deaf women.

### 6 saturday

**Boston — "Hot, Horny & Healthy — Eroticizing Safer Sex,"** a workshop. Arlington St. Church basement. 1-4PM. \$5. Info: 437-6200.

**Boston — Audre Lorde, Kate Rushin & Rosario Morales** to read as a benefit for Kitchen Table: Women of Color Press, the Sisterhood in Support of Sisters in South Africa, and *Sojourner*. Morse Aud., 602 Commonwealth Ave. 7:30PM. \$7. Info: 661-3567.

### 7 sunday

**Boston — "Women for Women,"** acoustic music & storytelling. Tower Aud., 621 Huntington Ave. 7:30PM \$4. Proceeds benefit the Women's Scholarship Fund at MassArt. Info: 739-0794.

**Dorchester — GALA Holiday Potluck.** 7:30PM. Bring food or beverage. Info: 288-8029 or 825-4463.

**Boston — Ionian Society,** a group for gay & lesbian people of Greek heritage, holiday potluck. 4PM. Info: Stephanie, 894-8363 or Helena, 625-3172.

### 8 monday

**Boston — GCN membership meeting & potluck.** Help critique the paper and plan its future. 167 Tremont St. 6PM. All welcome. Info: 426-4469.

**Boston — Committee on Gay & Lesbian Issues of the National Association of Social Workers** speakers training. 7:30PM. Info: 227-9635 or 625-2609.

### 9 tuesday

**Cambridge — "Should I Make It a Gay Holiday By Coming Out?"** a discussion for women. D.O.B., Old Cambridge Baptist Church, 1151 Mass Ave. 8PM. Info: 661-3633.

**Cambridge — Healing Service** for all affected by AIDS. Old Cambridge Baptist Church, 1151 Mass. Ave., Harvard Sq. 7:30PM.

### 10 wednesday

**Cambridge — Lesbians 35+** discuss "Living With Yourself." D.O.B., Old Cambridge Baptist Church, 1151 Mass Ave. 8PM. Info: 661-3633.

**Cambridge — Lesbian Al-Anon** with childcare. Women's Center, 46 Pleasant St. 6:30-8PM. Info: 354-8807.

**Boston — AIDS Mastery seminar** introduction to 3-day workshop for people with AIDS, ARC, and their friends. Boston Actor's Institute, 731 Harrison Ave. 7PM. Free. Info: Jeff Blank, 267-5900.



Susan Holmes

Central American poets, 4 thursday

### 11 thursday

**Cambridge — Lesbians choosing children** discussion. Women's Center, 46 Pleasant St. 7:30PM. Childcare available. Info: 354-8807.

### 12 friday

**Watertown — AIDS Mastery workshop.** New England School of Acupuncture, 319 Arlington St. \$100-\$250 donation (no one will be turned away for lack of funds). Info: Jeff Blank, 267-5900.

**Cambridge — Eyes of the Birds,** film drama on Uruguay's political prisoners. YWCA, 7 Temple St. 7:30PM. \$3. Info: 625-9279.

**Boston — Forum** on the broader prospectives of human rights, sponsored by the Women's International League for Peace & Freedom. Emmanuel Church, 15 Newbury St. 7:30PM.

**Amherst — Dance** sponsored by the UMass Lesbian, Bisexual & Gay Men's Counselling Collective. Campus Center, 10th Floor. 9PM-1AM. \$3. Cash bar. All welcome.

**Boston — "archy & mehitabel,"** a jazz musical to benefit AIDS research. 58 Berkeley St., The Paramount Playhouse. 8PM. Info: 492-7933.

### 13 saturday

**Boston — Sechaba Singers,** officials cultural representatives of the African National Congress of South Africa, perform traditional music & dance. Emmanuel Church, 15 Newbury St. 7:30PM. \$6. Wheelchair accessible. Benefit for ANC & the All People's Congress. Info: 424-1176.

**Cambridge — Benefit dance** for the San-chin Karate School. 595 Mass Ave, 4th floor. 8:30PM. Karate demonstration at 9PM. Info: 666-0916.

### 14 sunday

**Boston — Boston Gay Men's Chorus.** Jordan Hall, New England Conservatory, corner of Huntington Ave. & Gainsborough St. 3PM. Sign language interpreted.

**Win/Lose/Draw,** three one-act plays by Ara Watson and Mary Gallagher at the Alley Theatre, Cambridge, Thurs.-Sun., 8 p.m., through Dec. 13.

The umbrella title for these three plays could be reversed to described how well each one helped to mitigate my long-standing suspicion that one-acts are usually so short because the playwright ran out of material. I'd rank them lose, draw, win.

*Little Miss Fresno*, by Ara Watson and Mary Gallagher, contrasts two stage moms who meet at a child beauty contest. Sexy, pushy, working-class Ginger (Doreen DiSanza) relies on her daughter's career as a source of excitement and as balm for her own insecurities; her genteel suburban counterpart (Beth Goldman) is just beginning to get caught up in the addiction of competition. The acting is fine, if a bit broad for such a small theatre, but the script is so shallow that most of the audience's attention was riveted to DiSanza/Ginger's wig, a mountainous edifice of blond curls that makes Dolly Parton look prim by comparison.

Watson's *Final Placement* ventures into deeper waters, pitting a yuppie social worker against the hillbilly woman whose son she has removed due to severe parental abuse. "I'm your friend," Mary tells Luellen, "in the sense of helping you — as a professional friend." Mary's smug moral superiority is shaken by Luellen's desperate, real love for the son she has permanently lost, but *Final Placement*, finally, is inconclusive. The repeated fadeouts to black, during which Mary's dictation to her secretary about the case are played, interrupt too often and too clumsily, sabotaging the momentum of this intense piece.

In Gallagher's *Chocolate Cake*, DiSanza and Goldman are at their peak as kitsch meets camp. Brassy ex-hooker Delia (Goldman) shares one trait with small-town innocent Ann Marie (DiSanza): an obsession with food and weight. These are women for whom "the pulsing pink Dunkin' Donuts sign is like the Christ over Rio." This hilarious and incisive examination of the needs that food fills beyond the physical is the most solid of the three plays, because we see real emotional growth occur for Ann Marie. Goldman and DiSanza are superb, and the one-liners zing past thick and fast. "A man is good for a month," Delia advises Ann Marie, "a good man — a year. But hot fudge is forever!"

— Mara Math

**L.A. Law,** a TV series. NBC. Nov 21.

Kudos to *L.A. Law*. In its November 21 episode, the series about a posh Los Angeles law firm tackles AIDS and introduces two strong gay characters.

One of the several sub-plots in this episode deals with a man who has killed his lover who was dying of AIDS. The murder is committed at the dying man's request and only after the suffering had become unbearable.

The defense attorney is a gay lawyer who comes out to the courtroom and the audience at home in a strong and well-played scene:

Lawyer: (To prospective juror) Do you have a prejudice against homosexuals?

Juror: No, I don't think so.

Lawyer: Are you a homosexual?

Juror: (Angrily) No, are you?

Lawyer: As a matter of fact I am.

Juror: Well, for your information, I'm a married man.

Lawyer: Well, with all due respect, so are a lot of homosexuals.

The attorney is portrayed as strong and highly competent. The gay man accused of euthanasia is an admirable character who acted out of a deep love and commitment to his life partner. The medical testimony is clear, accurate and up-to-date enough to mention AZT.

The lover's conviction on a charge of first degree murder insures the story will be continued on appeal in future episodes of *L.A. Law*.

— Art Cohen

Calendar compiled by Miranda Kolbe

# GayCommunity News





Gabriel Brooke, Innkeeper

# Gabriel's

apartments & guest rooms  
for women & their friends

Open Year Round  
Cable TV & Coffee  
Hot Tub & Sun Deck  
In the Center of Town

(617) 487-3232  
104 Bradford Street  
Provincetown, MA 02657

-----

**OFF SEASON DISCOUNT COUPON**

Reserve two nights between October 20th and  
April 15th and get the third night free with  
this coupon.

Please call for reservations and mention this ad





# TRY GCN's "GUARANTEED ROOMMATE" AD

GCN's "Guaranteed Roommate" offer  
All Roommate and Housemate Ads  
that are Prepaid for Two Weeks  
We will run until you find a roommate.  
Ads will not be automatically renewed. You  
must call in every additional week you want  
the ad to run. Phone calls will be accepted  
all day Mondays and Tuesdays till noon.

## ROOMMATE WANTED

Room available for approx 6 months  
from Decemeber. Un- or part furnish.  
Share K&B w/2F. Short walk to Red Line  
(Ashmont). No Pets. \$300 incl. heat +.  
Carol 288-3137 evenings. (20)

Roommate wanted. Over 25 compa-  
nionable gay male to share clean,  
modern home in quiet neighborhood  
with GWM 48. No smoke, drugs. Pet  
OK. Minimal rent. POB 262 Franklin,  
MA 02038. (21)

Woman to share spacious, quiet, sun-  
filled 2-bedroom apt. By park. Pro-  
vidence East side. \$250. Stella  
401-781-9026. (21)

Female roommate Providence area.  
House nr. bay. Furnished bedroom.  
Shared kitchen. Parking. Nr. bus line.  
\$50/wk, incl. utilities. Jo Ann  
401-781-9026. After BPM. (21)

Share our home in Somerville! 2 apts: 2  
BR, LR DR, Mod. KT + BR — \$725. 4BR,  
LR, DR, Mod. KT + BR — \$995. Sep.  
util. F + B Porch. Nice yard. Bsmt.  
Near T. LF owned. 628-1006. Leave  
mssg. Avail. Jan. 1st. (21)

## MEDFORD NEAR TUFTS

2LFs sk 3rd woman 25+, veg., no smk.,  
shr. food & some meals. Have cat, no  
dogs. On qt st., prkg., W/D, yard. 200 +  
heat. 395-9021. (20)

## LOVELY ARLINGTON APT.

LF seeks LF or BiF to share pretty, cozy  
home. Sunny, trees! Near T, fresh  
croissants round corner, Spy Pond 5  
min. away. \$275 incl heat. Fredi,  
646-7968. (20)

## ROOMMATE WANTED

\$205 + .50 feet to laundry, grocery, w/3  
grad students (2 F, 1 M). Bwtn Central &  
Harvard Sqs. Nice talks. Dec 1 thru  
Sept 1. Call 868-0011. (19)

## JAMAICA PLAIN

2 LF seek a third to share sunny 3BR  
apt in JP 3 blks fm T. Porch, yard, dog.  
Veg. \$240, 524-3229. (20)  
(Don't be discouraged if you tried to  
answer this ad last week and couldn't  
get through; the phone number was  
printed incorrectly. This is the correct  
number, so try again.)

2 LF sk 3rd for newly est. big sunny  
newly renvtd. JP apt. Yard & porch. Nr  
T. Want to create warm, feminist home.  
No smk pls. For ASAP. \$250 +.  
524-7959. Day, Leslie, 273-1700 x 4359.  
(29)

## BE AT HOME ON DEC. 1!

JLF sks 1 resp friendly feminist for  
relax, homey 2BR Dav. Sq. apt. \$285 +.  
No pets, smk, drg, min alc. 12 steppers  
esp O.A. welcome. Susan 623-3376. (20)

## ARLINGTON

Feminist and/or lesbian woman wanted  
for lovely duplex with 1F, 1M. Deck,  
fireplace, close to pond and MBTA —  
646-7968. (21)

## SEEKING GROOVY (F) HOUSEMATE

For December 1st, w/ideal traits such  
as: non-smoking, easy going, con-  
siderate, not separatist, feminist, ear-  
thy, spacy, cultural/political con-  
sciousness, sense of humor, quiet or  
wild, not homophobic/heterophobic,  
open, warm, for semi-coop, Allston.  
Call 787-4764. (21)

## NASHUA NH, IDEAL LOCATION

Prof. GWM 39, has master bedrm with  
walk-in closet for rent. You pay ½  
\$590/mo rent + ½ util. Ready now. Call  
Paul, 882-7746, 6-11PM. (20)

## NEW!

## LESBIAN & GAY NORTH OF BOSTON ROOMMATE EXCHANGE

Looking for a roommate or tenant on the  
North Shore? Let us help you make the  
right choice! Confidential/reasonable  
fees/convenient Salem location. Call to-  
day! 1-617-741-2557. (19,21)

## NEW!

## LESBIAN & GAY NORTH OF BOSTON ROOMMATE EXCHANGE

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fees/convenient Salem location. Call to-  
day! 1-617-741-2557. (19,21)

## APARTMENTS

Dorchester: 2nd flr 6 rm 2 bdrm full  
rvntn: New kitch/bath/flrs. Sate ownr  
occ bldng. \$575/mo no util. Russo,  
282-1196, eves after 7. (19)

GOVERNMENT HOMES from \$1. (U  
repair). Delinquent tax property.  
Repossessions. Call 1-805-687-6000  
Ext. H-1437 for current repo list. (25)

## HOUSING WANTED

### ACHOO!

Ind frndly allergic F sks elec htd, hwd  
flrs, no smoke/pets in 2-3 br mod apt or  
estab liv slt approx \$300 — or F to look  
with — Kim 623-8747 (20)

## ORGANIZATIONS

### D.O.B

Support organization for leabians, 1151  
Mass Ave, Camb. OCBC. Raps every  
Tues, Thurs at 8:pm. Special raps for  
35+, parents, ynger women, baby  
boomers, singles, coming out, issues  
forum. All 8pm. Monthly events, outing  
club, library. Info: 661-3633. All women  
invited to paticipate. (V14.35)

**BLACK AND WHITE MEN TOGETHER**  
Multiracial group for all people. Call  
(415) 431-1976 or write BWMT, suite  
140, 580 Castro St. SF, CA, 94114.  
(V14.15)

### LESBIANS

Are you lesbian, Bi sexual or unsure?  
Looking for a group to go to?  
Come join us at BAGLY.  
Call Tony, 497-8282 (V14.32)

### PROJECT TRUTH/FREE WILL

Info packet on police abuse of gay  
teens, and ways it can be stopped. 1 yr  
membership \$20. Info \$2 (for postage &  
printing) to: Project TRUTH/Free Will,  
PO Box 244, Paramus, NJ 07653-0244.  
(14.9)

### GAY, LESBIAN AND JEWISH?

Am Tikva welcomes you. Activities in-  
clude religious observances, potluck  
dinners, discussions, folk dancing, etc.  
For events, check GCN calendar. Call  
(617) 782-8894 or write PO Box 11, Cam-  
bridge, MA 02238. (V14.35)

### MAN/BOY LOVE

A support group for intergenerational  
relationships. For more information  
send \$1 to: NAMBLA-GCNAD at 537  
Jones ST. NO 8418, S.F. CA 94102 or PO  
Box 174, New York, New York 10018.  
(V14.23)

### CONCORD MEN'S GROUP

A support group in Central N.H. for Gay  
and Bi-sexual men on Fri. at 7:30 pm.  
For more info, call Gay Info-line of N.H.  
at (603) 753-9533. (V14.18)

## SERVICES

### MAILING LIST HEADACHES?

Computerize it! Fast, accurate, con-  
fidential service. Alpha, zip odering,  
labels, Delivery, more! Reasonable  
prices. Box 1092, Cambridge, MA  
02238. (19)

### HOUSE TENDING

Cleaning with a personal touch im-  
agine! Starched shirts, healthy plants,  
fresh flowers etc, etc, etc. Please leave  
message. Jade 623-3953. (21)

## RESUMES THAT WORK

\$35  
Includes consultation  
and completed resume.  
787-4252

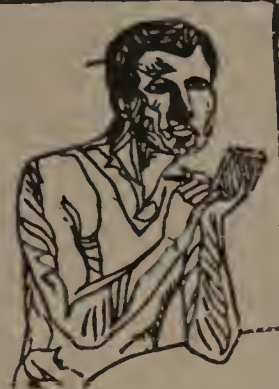
## PERSONAL HEALTH

•General Medical Care  
•Sports Medicine  
•Diagnosis & Treatment of Disease  
Private Medical Office  
Confidential

ROBERT TAYLOR, MD  
1755 Beacon Street, Brookline 232-1459



support  
Gay Community  
News



## DICTIONARIES!!

The Books for Prisoners Project  
has been sitting pretty with a BOX  
of dictionaries from Lesbian  
Herstory Archives but now they're  
all given out and we need MORE!  
If you or your group would like to  
donate an old dictionary or 2, or  
some money to buy used or cheap  
ones, PLEASE DO!!! (Thanks!)



Whatever your feelings about  
the various solstice holidays,  
it's a VERY LONELY time for  
people in prison. It's a time  
when some kind of  
'message' would be deeply  
(in the tummy, honey!) ap-  
preciated...

## Amnesty International & "man-boy lover"

AI is looking for information  
on cases related to gays en-  
trapped while engaging in  
consensual sex with  
teenagers. Write Peter Wing-  
quist, A.I., PO Box 17218,  
Stockholm, Sweden [Postage  
is 44¢ per HALF (!) ounce]

NAMBLA (North American Man-Boy  
Love Association) — Bulletins FREE  
to persons imprisoned for sex with  
'minors'. Contact Rock Thatcher, 781  
W. Oakland Pk. Boul. #615, Ft. Lauder-  
dale, FL 33311.

ANARCHISTS! Vulture 3 is now  
available! Paradoxical, polittical and  
prisoner positive! Be the first on your  
block! R.Yves Breton, CP 95 Stn Place  
D'Armes, Montreal PQ H2Y 3E9.  
[Postage is 22 cents]

## HAY, TEXAS PRISONERS

!!)  
If you can get it on your radio,  
LISTEN to the "Ray Hill Prison  
Show", Sundays 3-5pm KPFT-FM  
90.1, for criminal 'justice' news  
(local and national), interviews,  
useful information and legal help,  
and a call-in hour (4-5) to let friends  
and relatives of prisoners call the  
station and give messages to people  
inside. (This part of the program can  
cause you to shed a few tears but  
also put a smile on your face.) To  
write Ray Hill, send mail to KPFT,  
419 Lovett Blvd, Houston TX  
77006. (713)526-4000.

## Prison ARTISTS!

Send samples of your work and  
terms for selling it to: Hugh B.  
Callaway, 6424 Central City  
Blvd. #421, Galveston TX  
77551 (Hugh is an ex-con who used  
to get GCN when he was inside)

# Prisoners Seeking Friends

TO ALL THOSE WHO IN AND OUT OF  
PRISON FIGHT AGAINST THEIR BONDAGE  
(Alexander Berkman, Prison Memoirs of an  
Anarchist)

## GAY PRISONERS & 'PROTECTIVE CUSTODY'

Legal issues & cases around how  
to get in and out of PC and  
other ISOLATION situations:  
write to GCN for 'Prisons  
Within Prisons' and we'll send it  
to you. (FREE!) (smile)

## PAROLE HELP!

Contact Referral Center  
assists prisoners in prepar-  
ing for release. Takes 3-4  
months; costs \$5. Contact  
Center Inc., Box 81826, Lin-  
coln NE 68501. (good luck!)

## FREE 1987 Calendar!!!

A fabulous weekly calendar  
book with stills from great  
movies that have some sense of  
the different kinds of struggles  
we all are going thru. FREE to  
prisoners from the War  
Resisters League, 339 Lafayette  
St., NYC 10012

## PLEASE SHARE!!!!!!

We are getting a LOT of re-  
quests for free subs from some  
places which keeps us from be-  
ing able to spread ourselves  
around! We will stop sending  
new subs to Lucasville, Lansing,  
Walla Walla, and Salem (OR)  
so we can send some to some  
new places. We can't afford to  
send them to everybody who  
asks and we'd like to spread the  
news around. If you can share  
and free up a sub, please let us  
know. THANKS!

NEED A FRIEND? You're not alone. Please  
write this address for help with parole pro-  
grams, legal referrals on civil liberty cases,  
and penpals. Robbie Morris, Gay Men's Parole  
Program, 1154 N. Western Ave., Hollywood  
CA 90029.

Punk Rocker in prison dying to hear  
from and/or see hot photos of big  
hairy men. Little ones too. You drive  
me ape you big gorilla! Regi Mentle  
ALLSIN, C-38627, Box 8101 Cell 1203,  
San Luis Obispo CA 93409.

Looking for sincere gay man to cor-  
respond with. Have slight, but  
noticeable, feminine ways, slender,  
love to read novels, the outdoors, and  
cooking. Please write. Frank WADE,  
C-064304, 1150 SW Ailappattah Rd-700,  
Indiantown FL 33456.

I'm a musician, short story writer, and  
I dig writing sexual letters. I would  
say that I'm bisexual, but I'm not so  
sure. I'm new to man on man love.  
Hoping to hear from someone. Chad  
HILL, 84A 2643, Box 51, Comstock NY  
12821.

Black Queen: I like reading, music  
and cooking, but nothing is more  
satisfying than pleasing my "man".  
Kerry GUY, 208589, Box B, Anamosa  
IA 52205

I pitch and catch, love to give around  
the worlds, long foreplay, long easy  
loving. Would like to send you [GCN]  
art work/poetry once I get my curio  
permit and art supplies. Also to find a  
penpal like me (passive-aggressive)  
and get some hot porno novels! Ken  
A. LARSON, 287350, Box 520 (MSC-R-  
3A1) Walla Walla WA 99362



## COMING OUT!

What kind of support is available?  
What's needed? How to start getting  
it? What could prisoners be doing  
(inside organizing and after they're  
out)? Ideas?

Send Mike your feelings and  
thoughts on everything here from  
jobs to friendship to changes in peo-  
ple's attitudes toward 'ex-cons' etc.  
etc. I'll try to put them all together  
and make a story out of them.  
Thanks.

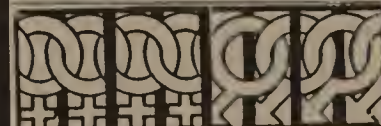


Lonely prisoner in for a crime I was forced to  
commit. I'd like to make a friend on the out-  
side. Hoping also to get some help in dealing  
with my case. SASE please (I only get \$3 a  
month.) Susan A. COOPER, 16065, 1479 Col-  
lins Ave, Marysville OH 43040.

30 yr old gay female. I like cooking, poetry,  
sewing and music. Searching for cor-  
respondence from sincere and open-minded  
people. Thank you. Oshunda HODGE,  
A160130 Box 148, PO Box 8540, Pembroke  
Pines FL 33024.

32 yr old GF with 6 months to serve looking for  
a friend. I have been burned twice by women  
that I have given my heart to. I've always  
thought the gay community was something I  
could turn to for support. I'm beginning to lose  
faith. I would truly love to communicate with  
lesbians who are real and caring. I cannot  
write other institutions. Deborah BAUMGART-  
NER, 04925-018, Box C-26, Alderson WV  
24910.

My hobbies are cooking, fishing,  
traveling and outdoor lite. I would like  
to subscribe and be put on your pen-  
pal list. Please write soon. Jacqueline  
POPE, AF02438 — 2, PO Box 8540  
Box 2, Pembroke Pines, FL 33024.



Sensitive & bright TV, 28, tall, slender & pret-  
ty, looking for anyone in the 'tree' world who  
has the wherewithal to enter into a cor-  
respondence of substance, and any of my  
'sisters' in prison (tho' to the latter I warn:  
I'm a renegade. Don't write unless you're  
prepared to hear the gospel of  
'independence') Mason "Vanna" VANOIVER,  
35361, Box 900, Jefferson City MO 65102

KENNETH SHERRY, has been moved to  
another joint. His new address is: 6319, Box  
473, Westville IN 46391.

I'm the only one who gets GCN on this tier and  
I SHARE! so please don't cut off my sub  
[because Salem is one of the places listed as  
having a large number of free subs going in].  
I'm addicted!! I've written to several prisoners  
from the penpal column and it's helped me get  
some legal help from the ACLU, and I love to  
send and receive mail. It helps make my time  
easier. It's ok to write other prisoners, and  
I'm open to writing males, females or anyone  
in between. Rick BIRD, 42582, 2605 State St,  
Salem OR 97310.

Bi-male, 33, wishes to write to other people,  
either sex and any age. I'm looking for friends  
and will go with the flow. I enjoy people with a  
sense of humor. I'm a good listener and a  
prompt writer. Stephen SIMMONS, 86A 3979,  
(5-2-12), Box 367, Oannemora NY 12929

I desperately need help putting together a  
parole plan (place to work, live, etc). I'm 23,  
in for a non-violent crime and would appreciate  
any penpals or helpful information (or both!)  
Paul WEBB, 138172, State Farm VA 23160

Slim, lem, freckles, red hair and brown eyes,  
seeking hung black male friends. Photo with  
letter gets fast reply. SASE please. Marion  
Chiya MARTINEZ, PO Box 600 — 45123,  
Canon City CO 81212

Bi-male, 28, lovable, kind. Hobbies include  
swimming, lifting weights, good times and  
writing poems. Would love to hear from good  
people. Michael WILLIAMS, 422740 Clemens.  
Rt 1 Box 1077, Brazoria TX 77422

Gay male (mostly). Teri is the name. I don't  
write too pretty but I'm honest and I enjoy get-  
ting letters too (!) Billy "Theresa/Teri"  
GRISEL, 41220 O-201, 2605 State St, Salem  
OR 97310.

Gay man, well-defined physically, wishes to  
correspond with free world people as well as  
those incarcerated. My hobbies are reading,  
writing, sports, the outdoors and longlasting  
relationships. I don't indulge in mind games  
nor do I appreciate those who do. William  
BRUMBLEY, EF-113285 (M-1-19/1),  
Reidsville GA 30499.

My hobbies are cooking, traveling and making  
love and writing so somebody please write.  
Larry WILLIAMS, 626876, Box 520 (1A-21 5  
wing), Walla Walla WA 99362.

I came out (as you can see) and nobody  
understands being gay so I need some friends  
to talk to and build my gay sell up. I'm 19, in  
good health, and would love to hear from  
somebody I can express my feelings to. Gene  
HUGHES, 138183, Box 97, McAlester OK  
74501

I just read one of your newspapers. It was  
very interesting and educational! I would like  
to get some letters from intelligent folks out  
there. Peace Johnny PETERSON-EL,  
30001-138, Marion IL 62959

Ex-dancer from Oallas with a desire to become  
a hair-stylist would love to hear from you! Still  
waiting for the right guy! Please write soon.  
Ronny MEOFORO, 412062, Rt 6 Ellis 2, Hunt-  
sville TX 77340.

Gay man, 32, slim build, fairly neat and clean  
but not perfect (and don't expect anyone to be  
either). Not into heavy drug scene or alcohol  
either. Love dancing and country or mid-50s  
music. I really appreciate the GCN giving us a  
voice. Thanks! Oanny C. BETTIN, 46876,  
2605 State St, Salem OR 97310

I'm 43 and love camping, photography, all  
sports, oral and anal sex (without hurting peo-  
ple). Love to make music too. Looking for  
someone who could share some kindness  
(especially from my hometown of Toledo.)  
Harry FOX, 287195 A-2-3, Box 777, Monroe  
WA 98272



# Give GayCommunity News to a friend



## and save 50% and more!

Give the gift that lasts the whole year.  
*GCN* — the nation's premier lesbian and gay  
newsweekly — the paper everyone's talking about!

My Name Is \_\_\_\_\_ Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

I would like to contribute towards a free subscription for a gay or lesbian prisoner. \$ \_\_\_\_\_

Enclosed is my check for \$ \_\_\_\_\_ Mail to: GCN Subscriptions,

Note: Special holiday rates end January 30, 1986.

167 Tremont Street, Boston, MA 02111

### First Gift: \$25

For a friend or yourself!  
25% OFF Regular Subscription  
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Please send a gift subscription to:

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Gift card to read:

### Second Gift: \$20

For someone special!  
40% OFF Regular Subscription  
60% OFF Cover Price

Please send a gift subscription to:

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Gift card to read:

### Additional Gifts: \$20

What a savings!  
Give one to everybody!

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Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Gift card to read:

### Additional Gifts: \$20

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Please send a gift subscription to:

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Gift card to read:

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